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Lili

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Lili is a loglang that I'm slowly creating. Warning: I have a dark and twisted sense of humor, so some example sentences may be offensive ;)

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Phonology

Phonology (standard ortography on the left... IPA on the right). Obviously, lol.

Vowels (12):

a: /a

ä: /æ

â: /ɒ

e: /ɛ

ë: /e

i: /i (can be used as the semivowel /j)

o: /ɔ

ö: /o

ø: /ø

u: /u (can be used as the semivowel /w)

ü: /y

ə: /ə

Consonants (24):

b: /b

c: /ʃ

d: /d

ð: /ð

f: /f

ɸ: /ɸ

g: /g

h: /x

j: /ʒ

k: /k

l: /l

m: /m

n: /n (ŋ as an allophone before "g" and "k")

p: /p

r: /r

s: /s

t: /t

θ: /θ

v: /v

β: /β

x: /ɣ

z: /z

ɬ: /ɬ

ɮ: /ɮ

Semivowels (2):

y: /j

w: /w

Ortography note: **before another vowel**, "**i**" and "**u**" can be written as "**y**" and "**w**", respectively), but doing so is optional, unless it's an omega separator, in that case you must write the initial letter as "y" or "w". It's a matter of stylistic choice.

There is no gemination at all in my conlang, except with borrowed words inside the tricolon. The stress always goes to the last vowel, like in French.

Affricates like /tʃ, /d̯ʒ, /tɬ, /dɮ, /ts, and /dz are written as "tc", "dj", "tɬ", "dɮ", "ts" and "dz" respectively.

When it comes to listing words alphabetically, this is the order:

a, ä, â, b, c, d, ð, e, ë, f, ɸ, g, h, i, j, k, l, m, n, o, ö, ø, p, r, s, t, θ, u, ü, v, β, x, z, ə, ɬ, ɮ

Explanations (Part I: The Basics)

Lili is an a priori experimental loglang/engelang without parts of speech: there is no distinction between nouns, adjectives, prepositions, verbs, adverbs, conjunctions, articles, pronouns, etc. Every word is an **operator** that is made up by a **root** and a **vowel suffix**, and the definition of an operator consists in its relationship with six **operands** (indicated by a letter from A to F). Each operator is separated by a **separator**, which is a vowel or a semivowel + a vowel and defines syntactic relationships. There are two **classes** of suffixes, **Class I** and **Class II**. Class I suffixes do not require separators, whereas Class II suffixes do. There are two **classes** of separators (**alpha** and **omega**), each one divided into two **directions** (**left** and **right**). Separators will be explained later. I'll try to make it as easy as possible in Lili to **ambiguate** and **disambiguate**. **Ambiguation** is when a meaning is made broader (e.g. "**sibling**" is an ambiguation of "**brother**" and "**sister**"), whereas **disambiguation** is when a meaning is made more specific (e.g. "**cat**" is a disambiguation of "**mammal**").

Phonotactics

Roots (e.g. "**vob-**") must always start and end with a consonant. A mandatory vowel after a **root** must be added, which is the **suffix**. **Roots** cannot have two or more consecutive vowels (semivowels are counted as vowels grammatically).

Roots

Roots are the "dictionary form" of an operator, and are defined as a relationship between various operands, whose meanings may not be related to each other. Roots must always start and end with a consonant. Two examples of a root are "**vob-**", which means "**A eats B, C drinks D, E is mud, F is a leaf**", and "**fif-**", which means "**A falls from B to D through E, C is a cat, F is a sphere**". Roots are incomplete without a **suffix**: a vowel that is added after the root. Suffixes are explained below:

Suffixes

A suffix is a vowel which must be added to a root. Here is the full list of suffixes:

Class I suffixes (they don't require a separator):

-**a**: nominalizes **A**

-**e**: nominalizes **B**

-**o**: nominalizes **C**

-**ø**: nominalizes **D**

-**ä**: nominalizes **E**

-**ə**: nominalizes **F**

Class II suffixes (these require a separator):

-**u**: nominalizes the verb phrase (note: words with **-u** or **-i** suffixes in Lili are called "**events**")

-**i**: verb phrase (note: words with **-u** or **-i** suffixes in Lili are called "**events**")

-**ö**: nominalizes the **operand** on the left as if the **primordial** of that **operand** was an **event**

-**ë**: nominalizes the **operand** on the right as if the **primordial** of that **operand**

was an **event**

-**â**: nominalizes the ***second*** **operand** on the left as if the **primordial** of that **operand** was an **event**

-**ü**: nominalizes the ***second*** **operand** on the right as if the **primordial** of that **operand** was an **event**

Nominalizing an **operand** or the **operator** itself turns what is being nominalized into the head of a **noun phrase**, whereas the **-i** suffix turns the operator into a verb-like word. The **-i** suffix is a **Class II suffix** and therefore requires a **separator**: an **operator** with a **Class II suffix** without a **separator** is grammatically invalid. **Separators** will be explained later. Here are the examples of applying all suffixes to "**vob-**" and "**fif-**", to illustrate the concept.

Definition of "**vob-**": "**A eats B, C drinks D, E is mud, F is a leaf**"

"**vob-**" + "**-a**" (nominalizes A): "**voba**" -> "**that who/which eats B**". Plain English: ~"**someone who eats**"

"**vob-**" + "**-e**" (nominalizes B): "**vobe**" -> "**that who/which is eaten by A**". Plain English: ~"**someone/something that is eaten**"

"**vob-**" + "**-o**" (nominalizes C): "**vobo**" -> "**that who/which drinks D**". Plain English: ~"**someone who drinks**"

"**vob-**" + "**-ø**"" (nominalizes D): "**vobø**" -> "**that which is drunk by C**". Plain English: ~"**something that is drunk**"

"**vob-**" + "**-ä**" (nominalizes E): "**vobä**" -> "**that which is mud**". Plain English: "**mud**"

"**vob-**" + "**-ə**" (nominalizes F): "**vobə**" -> "**that which is a leaf**". Plain English: "**a leaf**"

Note: spaces in Lili are purely aesthetical and do not change the meaning of words and sentences, and any combination of spaces is valid. "**voba**" can be written as "**vo ba**", "**v o b a**", "**vob a**", "**v oba**", "**voba**", "**v ob a**", or literally any combination of spaces, and this applies to every text in Lili! The examples provided in this page merely reflect my own aesthetical preferences, but other space combinations are equally valid!

As mentioned before, **the Class II suffixes are invalid without an alpha separator**. Because of that, they will be explained in the next section, which will be about **separators**. Here are the examples for "**fif-**".

Definition of "**fif-**": "**A falls from B to D through E, C is a cat, F is a sphere**"

"**fif-**" + "**-a**" (nominalizes A): "**fifa**" -> "**that who/which falls down from B to D**". Plain English: ~"**someone/something that falls down**"

"**fif-**" + "**-e**" (nominalizes B): "**fife**" -> "**that [place] which A falls down from, onto D**". Plain English: ~"**the place where [someone/something that may or may not be specified] falls down from**"

"**fif-**" + "**-o**" (nominalizes C): "**fifo**" -> "**that which is a cat**". Plain English: "**a cat**".

"**fif-**" + "**-ø**" (nominalizes D): "**fifø**" -> "**that [place] which A falls down to, from B**". Plain English: ~"**the place where [someone/something that may or may not be specified] falls down to**"

"**fif**" + "**-ä**" (nominalizes E): "**fifä**" -> "**that [place] through which A falls**". Plain English: "**the place through which [someone/something that may or may not be specified] falls**".

"**fif**" + "**-ə**" (nominalizes F): "**fifə**" -> "**that which is a sphere**". Plain English: "**a sphere**".

You've seen how to combine a **root** and a **suffix** to form an operator, which is the smallest valid utterance in Lili, but how to combine them? You need to use **separators**, which will be explained in the next section.

Separators

If you want to say something that consists of more than just one **operator**, you need to use **separators**.

Alpha separators

Alpha separators connect an **operator** with its **operands**. They are divided into two directions: **left** and **right**. The <-> symbolizes the **operator** (root+suffix) to which the operand is connected. Hopefully this visual explanation is easy to understand (note that you should only choose between **left** and **right** depending on where you want to place the **operand**, NOT both at the same time):

To connect the operand **A**: -**i** <-> **a-**

To connect the operand **B**: **-u** <-> **e-**

To connect the operand **C**: **-ë** <-> **o-**

To connect the operand **D**: **-ü** <-> **ø-**

To connect the operand **E**: **-ö** <-> **ä-**

To connect the operand **F**: **-â** <-> **ə-**

In order to connect an **operator** with its **operands**, you need to use an **alpha separator**, which is a **vowel** that you add either to the **left** or to the **right** of the operator. Note that, as I mentioned before, spaces in Lili are purely aesthetical, they do not affect the meaning of the text at all!

Now, for the purposes of making some sentences, some new operators will be defined:

c-: (among other things), **B is me**/**I am B** (so, "**ce**" means "**I/me**")

j-: (among other things), **C is you**/**you are C** (so, "**jo**" means "**you**")

sot-: (among other things) **B is an apple** (so, "**sote**" means "**apple**")

Now, **vob-** includes "**A eats B**" in its definition, so in order to say, for instance, "**I eat**", "**ce**" ("**I**") must be the **A** of "**vob-**", and "**vob-**" must have the **verbal suffix**, "**-i**" ("**vobi**"). Here we need an **alpha separator**. Whether you want to connect "**ce**" ("**I**") to the **left** or to the **right** of "**vobi**" ("**eat**") is a matter of preference. Lili is extremely flexible when it comes to word orders. As you can see in the visual explanation, if you want to connect "**ce**" ("**I**") to the **left** of "**vobi**", then you must place the vowel "**i**" right *before* "**vobi**". If you want to connect "**ce**" ("**I**") to the **right** of "**vobi**", then you must place the vowel "**a**" right *after* "**vobi**":

"**cei vobi**" = "**I eat**"

"**vobia ce**" = "**I eat**"

The *meaning* is identical, what changes is the *word order*. Now, in terms of **spacing**, as mentioned before, spaces don't affect meaning in Lili, and are purely aesthetic! So, for instance, you can type it like "**ce i vobi**", or "**cei vobi**", or "**ce ivobi**", or "**ceivobi**", or "**c e i v o b i**", o "**ceivo bi**", or "**ceiv obi**", or "**c eivobi**", or literally any other combinations of spaces. I personally like "***cei vobi***", but it's merely my preference. As for "vobia ce", keep in mind that before a vowel (regardless of spacing), "**i**" and "**u**" can be written as "**y**" and "**w**", respectively. It's optional, it's a matter of aesthetical preference. I personally prefer using "**y**" and "**w**", but you can use "**i**" and "**u**" as well, it's equally valid. From now on, I will use that orthography in the examples, but keep in mind it's simply my personal preference. So, "**vobia ce**" can be written as "**vobya ce**", and that's the

orthography I will use, because I prefer it aesthetically, but "**vobia ce**" is equally valid. By looking at the visual explanation of the **alpha separators**, you can get creative with the sentences, it should be easy to understand. For instance (remember, "vob-" is defined as "A eats B, C drinks D, E is mud, F is a leaf"):

"**soteu vobi**" = "**an apple is eaten**"

"**cei vobye sote**" = "**I eat an apple**"

"**soteu vobya ce**" = "**an apple is eaten by me**" (it's the same as "**I eat an apple**", except for the word order)

"**ceë vobi**" = "**I drink**"

Lili is **pro-drop**, that means subjects and objects can be *omitted* if clear enough from the context (however, if they are not clear enough from the context, it's wise to specify them, for clarity of communication). Keep in mind, however, that the **-i** and **-u** suffixes, being **Class II separators**, are insufficient by themselves, an **alpha separator** is needed to clarify the meaning of the operator. "vobi" , when alone, is grammatically invalid, so you need to say either:

"**vobya**" or "**vobye**" (they are the same when standalone) = "**[unspecified subject] eat(s)**"

"**vobyo**" or "**vobyø**" (same as above, they're the same when alone) = "**[unspecified subject] drink(s)**"

"**vobyä**" = "**[unspecified subject] is mud**" (can be translated as "**it's mud!**", for example)

So, what happens if you change the suffixes of "**vobi**" in a sentence with more operators? Then it's no longer a **verb phrase**, but a **noun phrase**. What is **nominalized** varies depending on the **suffix**. For instance, let's start with "**cei vobi**" ("**I eat**") and change the suffix of "**vobi**" to see what happens.

"**cei vobi**" = "**I eat**". Explanation: "**vobi**" has the **-i** suffix, which indicates a **verb phrase**.

"**cei voba**" = "**I, the one who eats**" or "**I, someone who eats**". Explanation: "**voba**" has the **-a** suffix, which nominalizes **A** (which, in this case, is "**ce**", the semantic equivalent of the first person pronoun). The translation is a bit awkward in English but it basically means "**I**" and then an information is added about that, (namely that I eat).

"**cei vobe**" = "**what I eat**", or "**something that I eat**". Explanation: "**vobe**" has

the **-e** suffix, which nominalizes **B**, which, in this case, is **undefined**, so it's not specified what it is that is being eaten, but in any case, **B** is the thing being eaten, and it's being nominalized here, so the translation is "**something I eat**".

"**cei vobu**" = ~"**an instance/event of me eating**", or ~"**consumption [of food] by me**", as far as I'm aware of, there's no direct, plain translation into English. Basically, here "**vobu**" has the **-u** suffix, which **nominalizes** the **operator** itself: "**vob-**", and since in this phrase there's the **-i** separator, it clarifies that it refers to an instance of eating. So, the eating here is what is **nominalized** (i.e. the **head** of a **noun phrase**).

As for **other suffixes**, in this case they would be **grammatically incorrect**, because since **vob-** has the **-i** separator in "**cei vobi**", that means **A** is contained in the phrase, which clarifies that **vob-** is referring to an instance of eating, rather than drinking or being mud. The only **operand** that is **relationally contiguous** to **A** in **vob-** is **B**. **C**, **D, E** and **F** are **relationally discontiguous** to **A** and **B**, and therefore, they cannot be **nominalized** in the phrase "**cei vobi**". Let's change the **suffixes** on "**vobi**" in the phrase "**soteu vobi**" ("**an apple is eaten**")

"**soteu vobi**" = "**an apple is eaten**". Explanation: the **-i** suffix on "**vobi**" indicates that it's a **verb phrase**.

"**soteu voba**" = "**someone who eats an apple**". Explanation: the **-a** suffix on "**voba**" nominalizes **A**, which is, someone who eats **B**. **B** is "**sote**" ("**apple**"), so nominalizing **A** means nominalizing the one who eats an apple, so the translation is "**someone who eats an apple**".

"**soteu vobe**" = "**an apple that is eaten**". Explanation: the **-e** suffix on "**vobe**" nominalizes **B**, which is the apple that is eaten.

"**soteu vobu**" = "**an instance/event of an apple being eaten**", or "**an instance/event of someone eating an apple**", or "**the consumption of an apple**", or something along those lines. Explanation: the **-u** suffix on "**vobu**" nominalizes "**vob-**" itself. Since there's an **-u** separator connected to "**vobu**" (more specifically, right before it), it clarifies that **B** is present in the phrase, therefore **vob-** refers to an instance of eating, rather than drinking or being mud.

What about other **alpha separators**? The logic has already been explained, but here's another example:

"**ceë vobi**" = "**I drink**"

In the sentence above, the **-ë** separator is used, which introduces an **operator**

whose **C** is everything that comes before it. Since **vob-** contains "**C drinks D**" in its definition, that means the **C** of **vob-** (in this case, "**ce**", which means "**I**") is someone who drinks (something unspecified, which would be **D**). So, the translation of "**ceë vobi**" is "**I drink**".

There is also another sentence structure that can be used. For instance, for the sentence "**I eat**" you can say "**cei vobi**", but you can also say "**voba uci**". Let's analyze what "**voba uci**" is composed by. The two words are "**voba**" and "**ci**". As already seen, "**voba**" means "**someone who eats**", whereas "**ci**" is the verbal form of **c-** (an **operator** that includes "**B is me/I am B**" in its definition). The two words are separated by the separator **-u**, which introduces an **operator** whose **B** is everything that comes before. That means, "**voba**" ("**someone who eats**") is the **B** of "**c-**". Since **c-** includes "**I am B**" in its definition, "**voba uci**" literally means "**I am someone who eats**". However, since in Lili tense, aspect and mood are unspecified by default (though it can be specified with specific operators), "**voba uci**" has the same exact meaning as "**cei vobi**", and they both mean "**I eat**".

"**voba uci**" = "**I eat**"

Of course, a phrase can contain more than one separator! For instance, since "**soteu voba**" means "**someone who eats an apple**", if "**soteu voba**" is the **B** of **c-** (which includes "**I am B**"), and if you put **c-** in its verbal form "**ci**", you'll get the meaning of "**I am someone who eats an apple**" a.k.a. "**I eat an apple**". In order make "**soteu voba**" ("**someone who eats an apple**") the **B** of **c-** (which includes "**I am B**"), you must connect the two with an **-u** separator, which introduces an operator whose **B** is everything that comes before it.

"**soteu voba uci**" = "**I eat an apple**", (or, as the word order implies, a better translation may be "**an apple is eaten by me**", or, more literally "**the apple eater is me**")

There's also another structure that you can use: you can make "**sot-**" (the **apple**) the "verb" of the sentence! For example:

"**vobeu soti**" = "**an apple is eaten**"

"**vobe**" means "**something that is eaten**", and as indicated by that **-u** separator, it's the **B** of **sot-** (which includes "**B is an apple**" in its definition). Which means, "**something that is eaten**" (the **B** of **sot-**) is an **apple**. A.k.a. "**an apple is eaten**". By changing the suffix of that "**soti**" we can get one more phrase.

"**vobeu sote**" = "**an apple that is eaten**" (more literally: "**something eaten that is an apple**"). Explanation: the -e suffix in "sote" nominalizes B, which in this case is "**vobe**" ("**something eaten**"). This "**something eaten**" also happens to be an apple. Literally, the translation of "**vobeu sote**" is "**something eaten, which is an apple**", but the meaning is the same as "**an apple that is eaten**". Here's another sentence:

"**cei vobeu soti**" = "**I eat an apple**"

"**cei vobe**", as mentioned before, means "**something I eat**". In the sentence "**cei vobeu soti**", "**cei vobe**" ("**something I eat**") is the **B** of "**soti**". Which means, "**something I eat**" ("**cei vobe**") is an apple. By changing the suffix on "**soti**" you can get "**cei vobeu sote**": that -**e** suffix nominalizes the **B** of **sot-**, which results in a phrase that means something like "**something I eat (which is an apple)**". Translated into more plain English, it's "**an apple that I eat**", or "**an apple that is eaten by me**".

In Lili, almost any word can be the "verb" of a sentence. That is, almost any word can have the **-i** suffix, even if in the English translation that word may be considered the subject or object of the sentence! Here's the analysis of some sentences:

"**vobye sote**" = "**an apple is eaten**", or "**[unspecified subject] eat(s) an apple**".

The words in the phrase above are "**vobi**" and "**sote**", and they are connected through the **-e** separator, which introduces the operand **B** of the **operator** that comes before it. In this case, the operator in question is "**vob-**", and since it includes "**A eats B**" in its definition, that means its **B** is something that is eaten. Which means, "**vobye sote**" means "**an apple is eaten**". If you want, you can also ***omit*** the content of the operand. For instance, you can say "**vobya**" or "**vobye**" (they are the same when stand-alone) and it means "**[unspecified subject] eat(s)**".

"**vobyo ce**" = "**I drink**"

At this point, the logic should become clear already. "**vobi**" is connected to "**ce**" through the separator **-o**, which introduces the operand **C** of the **operator** that comes before it. Since "**vob-**" includes "**C drinks D**" in its definition, its **C** is someone who drinks. Also, just like before, let's try to change the **suffixes** on words. Let's use "**vobya ce**" ("**I eat**") as an example, and let's change the **suffixes** on "**vobi**".

"**vobya ce**" = "**I eat**". Explanation: that **-i** suffix on "**vobi**" (which I've written as "**y**" for aesthetical reasons, as mentioned before) turns the phrase into a **verb phrase**.

"**vobaa ce**" = "**I, the one who eats**" or "**I, someone who eats**". Explanation: that **-a** suffix on "**vobi**" nominalizes its **A** (the eater), which is, "**ce**" ("**I**"). Note that the **suffix** is the first "**a**", not the second one. The second "**a**" is a **separator**!

"**vobea ce**" = "**something that I eat**". Explanation: that **-e** suffix on "**vobe**" nominalizes its **B** (the thing that is eaten), which is undefined here. Then, after that suffix "**-e**", there's the separator "**-a**", which connects "**vobe**" ("**something that is eaten**") to the **A** of **vob-**, which is, the eater, and it's specified that the eater is "**ce**" ("**I**"). So, "**vobea ce**" means "**something that I eat**" or "**what I eat**" or "**the thing that I eat**" or something along those lines.

"**vobwa ce**" = there's no plain, direct translation into English, but it's something like "**consumption [of food] by me**". That **-u** suffix on "**vobu**" (which I've written as "**w**" for aesthetical reasons) nominalizes **vob-** itself. Due to that separator **-a**, it clarifies that the A of "**vob-**" is contained in the phrase, and therefore it clarifies that it refers to an instance of eating, rather than drinking or being mud. You can also omit the content of the operand if you want: you can say "**vobwa**" or "**vobwe**" (they are the same when stand-alone) and it means "**consumption [of food]**".

Let's try changing the **suffixes** on "**vobi**" in the phrase "**vobye sote**":

"**vobye sote**" = "**an apple is eaten**". Explanation: that **-e** separator introduces the **B** of **vob-** (which includes "**A eats B**", so **B** is the thing that is eaten, which is an apple ("**sote**") here).

"**vobee sote**" = "**an apple that is eaten**". Explanation, that **-e** suffix (the first "**e**", *not* the second "**e**") nominalizes **B**, which is the apple here.

"**vobae sote**" = "**someone who eats an apple**". Explanation: that **-a** suffix nominalizes **A**, which is the one who eats (in this case, **A** is **undefined** and **B** is an **apple**).

"**vobwe sote**" = "**consumption of an apple**". Explanation: that **-u** suffix (which I've written as "**w**" for aesthetical reasons) nominalizes **vob-** itself. The separator **-e** (which introduces the **B** of **vob-**) clarifies that "**vob-**" here refers to an instance of eating, rather than drinking or being mud.

As already mentioned, different words can be the "verb" of the phrase! For

instance:

"**cye voba**" = "**I eat**" (more literally, "**I am someone who eats**", or "**I am the one who eats**")

That **c-** ("**B is me/I am B**") is in its **verbal form** due to its suffix **-i**, which I've written as "**y**" for aesthetical reasons. By now it should be clear enough so I'll stop mentioning it. It would be insufficient by itself, but here it's correct because there's a **separator** after it: the **-e** separator, which introduces the **B** of the **operator** before it (in this case, "**c-**"). Since "**c-**" includes "**B is me/I am B**") in its definition, that means whatever comes after "**cye**" is me, since that **-e** separator introduces the **B** of "**c-**". Who is me, then? The answer is, "**voba**", which means "**someone who eats**". So "**cye voba**" means "**I am someone who eats**". The meaning is identical to that of "**cei vobi**", which means "**I eat**". It's a different structure to express the same meaning! Let's see another sentence:

"**sotye vobe**" = "**an apple is eaten**" (more literally, "**the eaten thing is an apple**")

That **sot-** (which includes "**B is an apple**") is in its **verbal form** due to its suffix **-i.** After the **suffix**, it has the separator **-e**, which introduces the **B** of "**sot-**". Since "**sot-**" includes "**B is an apple**" in its definition, what comes after that **-e** separator is an apple! So, what is it that it's an apple? The answer is, "**vobe**", which means "**something that is eaten**". That means, "**something that is eaten**" ("**vobe**") is an apple, a.k.a. "**an apple is eaten**", which is the translation of "**sotye vobe**".

You can even change the suffix, for example, "**sotee vobe**" means "**an apple that is eaten**", because that **-e** suffix (the first "**e**", not the second "**e**"), nominalizes **B**, which is "**vobe**" ("**something eaten**"). So, "**sotee vobe**" means something like "**something eaten, which is an apple**", a.k.a. "**an apple that is eaten**".

Also, there can be multiple **alpha separators** in a sentence. Just remember that **right alpha separators** introduce an **operand** of the **operator** that comes before it, and the **operator** is necessarily just one word! However, the **operands** can be *indefinitely long*. On the other hand, **left alpha separators** extend **indefinitely backwards**, except when, if you go backwards enough, you "stumble upon" a **right alpha separator**. **Omega separators** can change this structure, but they will be explained in a later section. Here are some example:

"**cye vobae sote**" = "**I eat an apple**" (more literally, "**I am someone who eats an apple**")

That **c-** ("**B is me/I am B**") has the **-i** suffix, and therefore it's in its **verbal form**. After the **-i** suffix, there's an **-e** separator, which introduces the **B** of "**c-**". So, whatever comes after "**cye**" is me ("**cye**" therefore means "**I am**"). Who is me? It's "**vobae sote**"! Yes, when an **operand** is introduced by a **right alpha separator**, it *doesn't stop*, until a **right omega separator** is used (those serve to **close** an **operand** introduced by a **right alpha separator**, and they'll be explained later in the page). Anyway, what does "**vobae sote**" mean? Let's analyze it! "**voba**" means "**someone who eats**". "**vob-**" = "**A eats B**"; with the **-a** suffix it turns into "**voba**", which nominalizes A and therefore means "**someone who eats**". Then, after the **-a** suffix there's an **-e** separator, which introduces the **B** of "**vob-**", which is the thing that is eaten, which is an apple ("**sote**") in this case. So, "vobae sote" means "**someone who eats an apple**", and it's the **B** of **c-**, which means, "**vobae sote**" ("**someone who eats an apple**") is me. So, "**cye vobae sote**" means "**I am someone who eats an apple**", which has the same meaning (in Lili, at least, as in the English version this construction more or less implies habitual action, but it does not necessarily imply that in Lili) as "**I eat an apple**". Other examples:

"**cei vobye sote**" = "**I eat an apple"**

Of course, as already seen, you can change the suffixes on "vobi". Example:

"**cei vobee sote**" = "**an apple that I eat**"

Other examples:

"**fifoi vobye sote**" = "**a cat eats an apple**"

"**fifoi vobae sote**" = "**a cat who eats an apple**"

"**fifoi vobee sote**" = "**an apple that is eaten by a cat**"

"**soteu vobea fifo**" = "**an apple that is eaten by a cat**" (same as above but with a different word order)

"**cye soteu voba**" = "**I eat an apple**" (with a SOV-like word order, though it literally means something along the lines of "I'm an apple eater", though it doesn't necessarily imply habitual action, unlike in English).

Now, let's analyze "**cye soteu voba**"! "**cye**", as already mentioned, means "**I am**". Who is it that I am? "**soteu voba**". Note that that **-u** separator indicates that "**sote**" ("**apple**") is the **B** of **vob-**. So, the **B** of "**vob-**" is **NOT** "cye sote". Why? Because after a **right alpha separator** is used, the **operand** that is introduced by that **separator** is whatever comes after the **right alpha separator** and is

indefinitely long, and will last until a **right omega separator** is used. So, if you want "**cye sote**" to the the **B** of **vob-** (although that sentence would be non-sensical if you did, even if grammatically correct), you must use a **right omega separator**. The purpose of **omega separators** is to indicate the boundaries of an **operand** introduced by an **alpha separator** (whether **left** or **right**). **Omega separators** are *grammatically incorrect* right at the beginning or end of a speech.

Now let's analyze, "**cei vobeu soti**", which means "**I eat an apple**". So, as already seen, "**ce**" means "**I**". After "**ce**", there's an **i-** separator, which introduces an operator ("**vobe**" = "**something that is eaten**") whose **A** is everything that comes before it ("**ce**", "**I**"). Since **vob-** includes "**A eats B**" in its definition, its **A** refers to the eater. So, A ("**ce**" = "**I**") is the eater. So, "**cei vobe**" means "**something that I eat**". "**cei vobe**" is connected through **u-** (which introduces an **operator** whose **B** is everything that comes before it) to "**soti**", which includes "**B is an apple**" in its definition, so since "**cei vobe**" ("**something that I eat**") is the **B** of "**soti**", it means that "**something I eat**" ("**cei vobe**") is an apple. The meaning of "**cei vobeu soti**", therefore, is "**I eat an apple**". As you can see, that **u-** right before "**soti**" extends *indefinitely backwards* when it comes to delimiting the operand **B** of "**soti**", and it *wouldn't stop* unless there's a **left omega separator** or a **right alpha separator**. On the other hand, right alpha separator introduce an operand that only stops when there's a right omega separator. That means, for instance, "**cye**" ("**I am**") introduces an operand B which doesn't stop until an omega separator is used. So, after "**cye**" ("**I am**") you would be continously in a process of describing who you are, and that description of who you are only stops if you use an **omega separator**. **Omega separators** will be explained below.

Omega separators

Note: here I say that omega separators are made of a semivowel + a vowel. However, if for some reason you can't pronounce them, you can pronounce that semivowel as a vowel (i.e. "i" or "u" for left and right omega separators, respectively), just make sure it's not stressed.

Left omega separators:

Note: unlike right operators, left separators must be considered backwards, not forwards: whatever is opened by a left alpha separator extends backwards indefinitely until it's stopped either by a right alpha separator or by a left omega separator, which necessarily comes **before** the left alpha separator that has been opened!

ya-: closes one layer of a **left alpha separator**

ye-: closes two layers of **left alpha separators**

yo-: closes three layers of **left alpha separators**

yø-: closes four layers of **left alpha separators**

yä-: closes five layers of **left alpha separators**

yə-: closes six layers of **left alpha separators**

yi-: closes seven layers of **left alpha separators**

yu-: closes eight layers of **left alpha separators**

yë-: closes nine layers of **left alpha separators**

yü-: closes ten layers of **left alpha separators**

yö-: closes eleven layers of **left alpha separators**

yâ-: closes twelve layers of **left alpha separators**

yaya-: closes thirteen layers of **left alpha separators**

yaye-: closes fourteen layers of **left alpha separators**

yayo-: closes fifteen layers of **left alpha separators**

Etc. (the list continues infinitely)

Left omega separators are *grammatically incorrect* right at the beginning of a speech, or right at the beginning of an **operand** introduced by a **right alpha separator**, and *must not* be used there. Otherwise, they *must* be used.

Right omega separators:

wa-: closes one layer of a **left alpha separator**

we-: closes two layers of **left alpha separators**

wo-: closes three layers of **left alpha separators**

wø-: closes four layers of **left alpha separators**

wä-: closes five layers of **left alpha separators**

wə-: closes six layers of **left alpha separators**

wi-: closes seven layers of **left alpha separators**

wu-: closes eight layers of **left alpha separators**

wë-: closes nine layers of **left alpha separators**

wü-: closes ten layers of **left alpha separators**

wö-: closes eleven layers of **left alpha separators**

wâ-: closes twelve layers of **left alpha separators**

wawa-: closes thirteen layers of **left alpha separators**

wawe-: closes fourteen layers of **left alpha separators**

wawo-: closes fifteen layers of **left alpha separators**

Etc. (the list continues infinitely)

If there are some of them you can't pronounce, you can also say /u and the second vowel separately, e.g. if you cannot pronounce "wü", you can pronounce it as (IPA) "uy", but making sure that the "u" (IPA) is not stressed. The "u/w" doesn't necessarily have to be a semivowel (and neither does the "i/y" in left alpha separators, for that matter), but the important part is that it's not stressed.

Right omega separators are *grammatically incorrect* at the end of the speech, and *must not* be used there. Otherwise they *must* be used.

To explain what **omega separators** are, I'll put them into parentheses. Keep in mind, however, that actually putting them in the sentences that I'm about to give examples of would be *grammatically incorrect*, I just put them there to illustrate the explanation.

Consider the sentence "**cei vobye sote**" ("**I eat an apple**"). There's *one* **left alpha separator** before "**vob-**" and *one* **right alpha separator** after "**vob-**", therefore the **omega separators** may be written as "**(ya) cei vobye sote (wa)**". Keep in mind, however, that it would be *grammatically incorrect* to actually put those omega separators in that sentence, because **omega separators** are *grammatically incorrect* right at the beginning or end of a speech! Also, **left omega separators** (the ones that start with an "y") are grammatically incorrect right at the beginning of an **operand** introduced by a **right alpha separator.** Here are some other example sentences with what **omega separators** *would* be (if they were grammatically correct, but in these cases they are **not**):

"**cye vobae sote (we)**" = "**I eat an apple (lit. "I am someone who eats an apple")**". Explanation: there are *two* **right alpha separators** in this sentence,

and therefore the **omega separator** would be "w**e**". If there were three **right alpha separators** it would be "w**o**" and so on. It'd be *grammatically incorrect* to put those **omega separators**, since they're right at the end of the speech.

"**(ye) cei vobeu soti**" = "**I eat an apple (lit. "the thing that I eat is an apple"**). Explanation (specular to the one above): there are *two* **left alpha separators** in this sentence, and therefore the **omega separator** would be "**ye**". If there were three **left alpha separators** it would be "**yo**" and so on. It'd be *grammatically incorrect* to put those **omega separators**, since they're right at the beginning of the speech. So, when is it *grammatically correct* to use **omega separators**? They are **required** whenever they're not *grammatically incorrect*. Here are some examples of sentences that use **omega separators**:

"**cei ya soteu vobi**" = "**I eat an apple**". Explanation: "(ya) **soteu vobi**" means "**an apple is eaten**". You can insert an additional **operand** of **vob-** (or any other **operator**, really) before the **left omega separator**, and in this case, the **A** operand is inserted. It's "**ce**" ("**I**"), and you can tell it's the **A** of **vob-** because after "**ce**" there's the separator "**i-**".

"**soteu ya cei vobi**" = "**I eat an apple**". Explanation: pretty much the same logic as above.

"**vobya ce wae sote**" = "**I eat an apple**". Explanation: "**vobya ce** (wa)" means "**I eat**". You can insert an additional **operand** of **vob-** (or any other **operator**, really) after the **right omega separator**, and in this case, the **B** operand is inserted. It's "**sote**" ("**apple**"), and you can tell it's the **B** of **vob-** because before "**sote**" there's the separator "**e-**".

"**vobye sote waa ce**" = "**I eat an apple**". Explanaton: pretty much the same logic as above.

"**vobea ce wau soti**" = "**I eat an apple (lit. "the thing that I eat is an apple")**". Explanation "**vobea ce** (wa)" means "**something that I eat"**. **"vobea ce**" in this sentence is the **B** of "**soti**" , which includes "**B is an apple**" in its definition, and therefore, "**vobea ce**" ("**the thing that I eat**") is an **apple**. Which means that the sentence can be translated as "**I eat an apple**".

So, yeah, this is how **omega separators** work! Oh, and one more thing! Consider the following word: "füs-", which means "A hugs B, C purrs, D causes E to melt, F is a spoon". So, "**füswa**" or "**füswe**" mean "**a hug**".

Anyway, after "**füswa**", the A of **füs**- ("the hugger") is introduced, while after

"füswe", the B of füs- ("the one being hugged") is introduced. E.g.

"**füswa ce**" = "**a hug given by me**"

"**füswe ce**" = "**a hug given to me**"

If there's a vowel of a **left alpha separator** immediately after a combination of root + -i or -u suffix + a right alpha separator (e.g. "füswa" = "a hug"), that vowel is interpreted NOT as part of the **operand** of that word (which would be impossible, as starting with a vowel is only allowed right at the beginning of a speech, for euphonic purposes, but **never** elsewhere), but as a **left alpha separator**! E.g.

kel-: **A** wants to be **B**, or wants **C** (noun phrase or event)

cei kelyo füswa = **I want a hug**

füswaë kelya ce = **I want a hug**

That "**ë**" immediately after **füswa** must be interpreted as a **left alpha separator** that connects "**füswa**" ("**a hug**") as the **C** of "**kel-**". Also, words with the **-u** suffix followed by a **right alpha separator**, like "**füswa**", unless they actually introduce an **operand**, are not considered to have introduced anything, and so they do not count as layers that should be closed with a **right omega separator**.

"**füswa jo**" = "**a hug from you**"

"**füswa jo waë kelya ce**" = "**I want a hug from you**" (more literally, due to word order: "a hug from you is what is wanted by me")

Note that **-u** suffixes refer to **events**, so "**füswa**" ("**a hug**") is considered to be an **event** in Lili.

Operator hierarchy

A **child** is a word that has a relationship with an **operator** (which is defined as a relationship with six **operands**, not necessarily related to each other), that operator is called the "**parent**". E.g. in the sentence "**cei vobye sote**" ("**I eat an apple"**) "**ce**" ("**I**") and "**sote**" ("apple") are the **children** of "**vobi**", which is the parent of "**ce**" and "**sote**". "**ce**" and "**sote**" are **siblings** to each other. A "**sibling**" is a word that shares the same "**parent**" as another, an "**ancestor**" can be a parent or a parent's parent etc. a **descendant** can be the **child** (also known as "**first generation descendant**") of an **operator**, a **grandchild** (also known as "**second generation descendant**") e.g. in the sentence "**cei vobye ditaa sote**"

("**I eat a red apple**"), "**sote**" is the **grandchild** (**second generation descendant**) of "**vobi**". An important role is the "**primordial**", which is "the highest" operator either in a speech or in a certain part of the speech.

Class II suffixes

We've already seen what the **-i** and **-u** suffixes do (verb phrase and nominalization of verb phrase, respectively), but what about the other **Class II suffixes**? Here is the full list again:

Class II suffixes:

-**u**: nominalizes the verb phrase (note: words with **-u** or **-i** suffixes in Lili are called "**events**")

-**i**: verb phrase (note: words with **-u** or **-i** suffixes in Lili are called "**events**")

-**ö**: nominalizes the **operand** on the left as if the **primordial** of that **operand** was an **event**

-**ë**: nominalizes the **operand** on the right as if the **primordial** of that **operand** was an **event**

-**â**: nominalizes the ***second*** **operand** on the left as if the **primordial** of that **operand** was an **event**

-**ü**: nominalizes the ***second*** **operand** on the right as if the **primordial** of that **operand** was an **event**

Let's try to translate "**someone who I want to be hugged by**". Key words:

c-: B is me

kel-: A wants to be B, A wants C (noun phrase or event)

füs-: A hugs B

First off, let's try to translate by only using **Class I suffixes**. The initial **verb phrase** from which we'll then derive **nominalizations** would be this one:

cei kelye füse = **I want to be hugged**

So, how do we **nominalize** *the one who I want to be hugged by*? If you say **"cei kelee füse"** it literally means **"someone who is hugged... which is what I want to be".** It's not what we're trying to say. What about **"cei kelae füse"**? That means "**I, who wants to be hugged**". "**cei kelee füsa**"? That means "**someone**

who hugs... which is what I want to be". "**cei kelae füsa**"? That means **"I, who want to hug (someone unspecified)"**. It is clear that "**the person who I want to be hugged by**" cannot be expressed with this structure. So, how to express it? The answer is: what you want to **nominalize** must be made the **primordial** of the **noun phrase**. So, "**füsa**" (**someone who hugs**) must be the **primordial** of the sentence. The correct translation is "**füsae cei kele**". What does it mean? It literally means "**someone who hugs who I want to be**". Since "**who I want to be**" ("**cei kele**") is literally "**füse**" (**someone who is hugged**), the translation is correct. "**füsae cei kele**" refers to someone who hugs "**cei kele**" ("**who I want to be**"). It sounds a bit convoluted in English but it's actually correct. The correct way to **nominalize** a word that is stuck *deep inside a sentence* and cannot be nominalized directly is to place that word as the **primordial** of the **noun phrase**. By changing the word order to resemble something that better mimicks that of English we get:

cei keleu füsa = **someone who I want to be hugged by**

Another example:

cei kelei füse = **someone who I want to hug (**lit. "**someone who is hugged by who I want to be**")

Now, let's use a different example, with an event this time:

j-: C is you

cei kelyo joi vobye sote = **I want you to eat an apple**

How to say "**what I want you to eat**"? With **Class I suffixes,** then no matter what you do, *there is absolutely no way* to express that concept. Placing the word you want to nominalize as the **primordial** of a **noun phrase** only works with **noun phrases**. But with **events**, *you simply cannot do that*. You **must** use **Class II suffixes** to nominalize that. In this case, one of these two, depending on the **position** of the **operand**:

-**ö**: nominalizes the **operand** on the left as if the **primordial** of that **operand** was an **event**

-**ë**: nominalizes the **operand** on the right as if the **primordial** of that **operand** was an **event**

So, if you say "**cei kelëo joi vobe**", that "**-ë**" suffix on "**kel-**" **nominalizes** the **operand** on its **right** ("**joi vobe**") as if the **primordial** within it (in this case, "**vob-**

") was **verbal**. So, the starting sentence is: "**cei kelyo joi vobi**" ("**I want you to eat [something unspecified]**"). By nominalizing that verb phrase into "**joi vobe**" then, we get the meaning of "**what I want you to eat**"

cei kelëo joi vobe = **what I want you to eat**

This was all for the basics! More advanced explanations below!

Explanations (Part II)

Regarding translations from Lili to English: keep in mind that if something is unspecified in Lili, it may be difficult to translate properly into English as it'd be a vaguer sentence. However, if something is understandable from the context, in Lili it can be omitted. Except the negation, of course, that must always be specified as everything is affirmative by default. If something may cause misunderstandings or is not clear from the context, it's advisable to specify it. In any case, the listener can ask for clarification if something is not clear, just like one does with literally any language spoken at least by humans, lol. And just like with any human language, there may be misunderstandings sometimes. It's just a human thing, you know ¯\(°u°)/¯

"Adjectives"

There's no direct equivalent of adjectives in Lili, but the semantic equivalent of an adjective can be achieved with any operator that has a definition like "X is [adjective]". Note that X is a placeholder for any operand. For instance, "dit-" is defined as "A is red". However, there's no direct equivalent of the adjective "red" (or any adjective) in Lili.

"dita" = "something that is red" (the A of dit- is nominalized)

"ditwa" = ~"the fact that [something unspecified] is red"

Note: "ditwa" does NOT mean "red", as in the color red, it means something like "the fact that [something unspecified] is red". -u suffixes always refer to events (so, something like "füswa", a hug, is considered to be an event in Lili) to refer to the color red one must use the following operator:

fiv-: A is the color of B

fiva = color

fivae dita = the color red (literally "something that is the color of something red" or "the color of something that is red")

"ditya" = "it's red!" (verb phrase)

But how can you say, for example, "red apple"? It's simple, you can say that the red thing ("dita") is an apple ("sote"), or that an apple ("sote") is a red thing ("dita"). E.g.

"ditaa sote", "ditau sote", "sotee dita", "sotei dita" = "red apple"

What the phrases above refer to is something that is simultaneously something red ("dita") and an apple ("sote"), which results in the meaning "red apple". "red" as an adjective is nowhere to be found, and neither is any adjective. The semantic equivalent of adjectives is to say that something is simultaneously [noun] and [something that is (adjective)].

"cei vobye ditaa sote" = "I eat a red apple"

"vobae ditaa sote" = "someone who eats a red apple"

"fifoi vobae ditaa sote" = "a cat who eats a red apple"

Copula and negation

"s-" is an operator that means "A is B, not C, E is a yes response to a yes/no question".

Note that the copula usage is often unnecessary, as pretty much every operator has "is [something]" in its definition. The copula is only necessary when both the subject and predicate consist of multiple words, otherwise it's unneeded (though still correct). E.g.

cei sye fifo = I'm a cat

But that is unnecessarily long, as you can simply say "cye fifo" or "ceë fifi". However, "cei sye fifo" is correct, even if it's unnecessarily long.

sote = apple

dita = something red

sao sote = something that is not an apple

syo sote = this is not an apple/it's not an apple/etc.

sotei syo dita = (this?) apple is not red

sotei sao dita = an apple that is not red

sao ditaa sote = something that is not a red apple

soteësa = something that is not an apple (as mentioned before in this page, spaces in Lili are used purely for aesthetic purposes, so there's no difference in saying "soteë sa", "soteësa", "so teësa", "s o t e ë s a", or literally any other combination of spaces, the separators make it very clear when anything starts or ends)

ditaa sote = a red apple

sao ditaa sote = something that is not a red apple

But how to say, for instance, "an apple that is not red"? First, it's wise to learn how to say "something that is not red", which is, "sao dita", or "ditaësa". Then, we must say that this "non-red thing" is an apple, so it must be the B of "sote".

"sotee ditaësa" = "an apple that is not red"

Of course, since Lili is extremely flexible in terms of word orders, keep in mind that's just one way to say it, there are many others but I won't list them since they're too many, lol.

ceësa = someone/something who is not me

ceiso = ~"what I'm not", ~"a characteristic I do not have", ~"something I don't do", ~"something that would be false to say about me" etc. (something along these lines)

ceisoo vobae sote = ~"what I'm not/a characteristic I do not have/something I don't do, namely: eating apples"

bote = human being

cei sye bote wao fifo = I'm a human, not a cat.

cei syo vobae ditaa sote = I don't eat red apples

Note that the C of s-, even when it's a sentence, is not necessarily a false sentence, as that depends on the context. For instance, if one is talking about what worries them, and someone else implies that it may be that what worries the person who originally spoke is the fact that "she (which is "ha" in Lili) eats apples", then the speaker can say:

syo hai vobye sote = (in this case): "no, it (i.e. what worries me) is not that she

eats apples" ("she eats apples" may or may not be true, btw)

As you can see, C is not necessarily a false statement, the exact meaning depends on the context. Here, A is implied to be "what worries me", rather than "the truth". In order to unambiguously indicate that a statement is false, you can either use the full sentence "A is not C", or put the sentence as the D of m- (which indicates a false statement). "syo" at the beginning of the sentence is like "it's not that...", it's not necessarily a false statement!

cei syo vobae sote = I don't eat apples (lit. "I am not someone who eats apples")

"Adverbs"

Using an "adjective" to describe a sentence automatically makes it adverbial:

sëcyo cei füsye jo = "I happily hug you" OR "you are happily hugged by me" (lit. "Happily -> 'I hug you', i.e. "the event 'I hug you' happens happily")

However, doing it that way, while grammatically correct, leaves ambiguous who the "adverb" refers to. Am I the happy one who hugs you, or are you the happy one who gets hugged by me? To disambiguate that, first create a noun phrase that means "someone who happily hugs you", or "someone who is happily hugged by me", and use that as a predicate:

cye sëcëo füsae jo = I happily hug you (I'm the one who is happy)

jyo sëcëo füsea ce = you are happily hugged by me (you are the one who is happy)

sëcëo vobae sote = someone who happily eats apples

What if you use a **Class I** suffix instead?

sëcoo vobae sote = an apple eater who is happy (but the reason for the happiness may be totally unrelated to apples! "sëcoo vobae sote" simply refers to someone who eats apples and is happy (for an unspecified reason))

Interrogative dummy word ("ka")

k- contains "A is a word that the speaker requests the listener to replace with the correct answer" in its definition, so "ka" is an interrogative dummy word. It can be used in a nominal or verbal form.

joi vobye sote = you eat an apple

soteu vobya jo = you eat an apple (same as above but with a different word order)

kau vobya jo = what do you eat? (nominal form: "ka")

kya vobea jo = what do you eat? (verbal form: "kya")

kya joi vobe = what do you eat? (same as above but with a different word order, one that better mimicks that of English)

kai vobye sote = who eats an apple? (nominal form: "ka")

kya vobae sote = who eats an apple? (verbal form: "kya")

kel-: A wants to be B, or wants C (noun phrase or event).

kai kelyo sote = who wants an apple?

kaë kelya jo = what do you want?

rk-: A happens because of B

irkyeka (at the end of a sentence) = why?

kaurkya (at the start of a sentence) = why?

urkyaka (at the end of a sentence) = ...so what?

kairkye (at the start of a sentence) = ...so what?

You can simply say "kaurki" to say "why?". If you have to say something after that, say "kaurkya" and then the sentence you want to be explained the reason why. Actually, you can also use "kaurki" to ask "why?" at the end of a sentence, as long as you put the omega separator "(i)ya" before it.

kaurkya joi vobye sote = why do you eat an apple?

joi vobye sote wa irkyeka = you eat an apple... why?

joi vobye sote waiya kaurki = you eat an apple... why?

tat-: A is D's mom, B is E's parent(s), C is F's dad

joü tata = your mom

cei tatyø jo = I'm your mom

kai tatyø jo = who's your mom?

cye joü tata = I'm your mom

kya joü tata = who's your mom?

There are many ways to ask "who is your mom?" in Lili, for example: "kai tatyø jo", "kaiya joü tati", "kai tatøë ji", "kya joü tata" etc. note however that these questions don't match the exact translation of "who is your mom?" because other possible translations may be "what is your mom like?" or "what is your mom doing?". It's a very broad question, it's like "tell me something about your mom". Depending on the context the meaning may vary, but of course you can be more specific if you want!

There are many ways to say "I'm your mom" in Lili. Well, to be fair, there are many ways to say pretty much **anything** in Lili, lol.

"cye joü tata", "cei tatyø jo", "cei ya joü tati", "cei tatøë ji" (not to mention all the other possible word orders X_X) = "I'm your mom"

Note that "ka" can be put anywhere in the sentence, in these examples I've put it at the beginning because I like it better aesthetically, but any position is equally valid, example:

joi vobye ka = what do you eat?

Some more example sentences

sote = apple

ditaa sote = red apple

sotei dita = red apple (same as above but different word order)

kel- = A wants to be B, or wants C (noun phrase or event).

Explanation: B is something that A wants to be (though, due to Lili's grammar, that often means "do", as one can "be" the nominalized agent of an action, which is more naturally translated as "to do" in English rather than "to be"), whereas C is something that A wants. C can be either a noun phrase or an event.

cei kelye vobae sote = I want to eat an apple (lit. "I want to be someone who eats an apple"). Explanation: here, "vobae sote" ("someone who eats an apple") is the B of kel-.

cei kelyo cei vobye sote (or "cei kelyo cei vobwe sote") = I want to eat an apple (lit. "I want 'I eat an apple' to happen"). Explanation: here, "cei vobye sote" ("I eat an apple") is the C of kel-.

cei kelyo sote = I want an apple (lit. "I want an apple"). Explanation: here, "sote" ("apple") is the C of kel-, and this type of construction simulates "I want [noun]" in English.

Note: when an operator is not the one that makes the phrase verbal (i.e. when it's (the equivalent of) a subordinate), then the -i and -u suffixes are interchangeable:

cei kelyo cei vobye sote = cei kelyo cei vobwe sote = I want to eat an apple

cei kelyo sote = I want an apple.

cei kelyo füswa = I want a hug (it can aso be interpreted as "I want "füsya" ("(someone) hugs (someone/something)") to happen", which has the same meaning as "I want a hug"... it's technically not specified who should get the hug, but in most normal contexts it's strongly implied to be the A of kel-, but again, meanings in Lili often change depending on the context, but they can always be explicitly disambiguated)

cei kelye füse = I want a hug (lit. "I want to be hugged") (here it's specified that the one who should be hugged is the A of kel-, since "füse" ("someone/something who is hugged") is the B of kel-, and the B of kel- refers to what A wants to be)

cei kelye füsea jo = I want a hug from you

cei kelye füsae jo = I want to hug you

cei kelyo ditaa sote = I want a red apple

cei kelyo ditwa sote = I want a red apple (or "I want the apple to be red"... it's unspecified whether the apple is definite or indefinite... you're just saying that you want an apple (or "the apple/that apple" and you want it to be red... so it can mean "I want a red apple" or "I want the apple (e.g. the one that I'll get) to be red"... which tbh is pretty much the same meaning as "I want a red apple"... I'm just illustrating the reasoning here!)

kelya/kelye/kelyo = [someone] wants [something] (as with any pro-drop language, if it's clear from the context, it can be used as a standalone sentence, e.g. it can mean "I want it!"... if such meaning is understandable from the context)

kelye füse = [...] want(s) to be hugged (could be translated as "want(s) a hug")

kela = someone who wants (something)

kele/kelo = something that is wanted

kelwa/kelwe/kelwo = desire (the feeling/event itself, not the thing that is wanted, e.g. "cei kelu", "my (feeling/event) of desire" cannot be "sote" ("an apple"), because an apple is not a feeling... the apple can be "cei kelo" ("something I want", which can also be translated to "my desire" in English), but not "cei kelu" ("my desire", but referring to the feeling itself))

kal-: B is envious of C for being A (C is A, and B is envious of C for it)

kalwa/kalwe/kalwo = envy

kala = something that causes envy (something that someone is and someone else is not, and that 'someone else' is envious for)

kale = someone who is envious

kalo = someone who is envied

cei kele = what I want to be/do

cei keloo sote = an apple that I want

cei keloo ditaa sote = a red apple that I want

keloo sote = an apple that is wanted (by someone unspecified, which may include "in general"), ~"desired apple"

kelao sote = someone who wants an apple

kelae sote = someone who wants to be an apple

kalea füse = someone who is envious (~"because someone else gets hugs and they don't")

kaleo füse = someone who is envious of someone who receives hugs (it is intuitive to think that the reason why the recipient of the hug(s) is envied is because they receive hugs, but *technically* speaking, the reason of the envy is not specified... it just happens that the one envied receives hugs, but I suppose that in a conversation, one would assume that the reason for the envy is that the envied is getting hugs... literally the translation in English would be something like "someone who envies the hugged one(s)". Even in English the reason for the envy is technically not specified, though it'd be extremely plausible that the reason for the envy is that the envied is getting hugs, but it's not guaranteed)

kalea füse = someone who is envious of someone FOR receiving hugs (so, in this

sentence the reason for the envy is specified)

kaleo ce = someone who envies me

ceu kalyo jo = I envy you

cei kelyo jo = I want you

kelae füse = someone who wants to be hugged

kelae füsea ce = someone who wants a hug from me

cei kelyo dita = I want something red (not necessarily ANY red thing, just something red that is unspecified... it can be translated as "I want the red one!" or something like that in certain contexts... e.g. if someone is choosing between things of different colors... it heavily depends on the context... since Lili is pro-drop, in a situation where one is choosing between things of different colors, "kelyo dita" can be easily translated as "I want the red one!")

kelwo sote = a desire for an apple

vüh- = A is a car, B is a vacuum cleaner

cei kelyo vüha = I want a car

cei kelyo ditaa vüha = I want a red car

cei keloo vüha = the car that I want

vühaë keloa ce = the car that I want (same as above but different word order)

cei kelye vobae sote = I want to eat an apple

sotee cei kelei vobe = an apple that I want to eat

kelea ce = what I want/something I want/"the one(s) I want"/etc.

kaloe ce = "someone I envy"/"the one(s) I envy"/etc.

kaleo ce = someone who envies me

ceë sëci = I'm happy

cye sëco = I'm happy (same as above but with a different grammatical structure)

ceë sëcu = my happiness (i.e. "the happiness that I feel", or "the fact that I'm happy", or something like that) (note that of course, grammatically here there's no possessive adjective... not even a direct equivalent... the happiness here is simply nominalized, but otherwise it's the same as "I'm happy")

sëcwo = happiness

rk-: A happens because of B

(Note, in reverse order, "A because of B" becomes "B, therefore A")

ceë sëcyi rkye füswa = I'm happy because of a hug

ceë sëcyi rkye joi füsye ce = I'm happy because you hug(ged?) me (tense is unspecified by default)

ceë sëcyi rkye cei vobye sote = I'm happy because I eat/ate an apple

ceë sëcyi rkye vobye sote = "I'm happy because [I] eat/ate an apple" (subjects can be dropped if it's clear from the context)

cei vobye sote wau rkya ceë sëci = I eat/ate an apple, therefore I'm happy

That "wa" above is used to close the object of the verb "eat" (which is the apple here). Without object, it wouldn't be there:

cei vobyu rkya ceë sëci = I eat/ate, therefore I'm happy

irkya sëcwo = [something unspecified] caused happiness

NOTE (for the sentence above): for euphonic purposes, a vowel that represents a left alpha separator may be used, but ONLY right at the beginning of the speech, and you can only use a vowel that represents a separator that is relationally contiguous to the meaning you're using. For instance, since here we're using rk- in the sense of "A because of B", then only the vowels "i" or "u" may be used to start the speech, for euphonic purposes, since it'd be problematic to start the speech with the "rk" consonant cluster! You can NEVER use a "euphonic vowel" elsewhere other than at the beginning of a speech!

irkea sëcwo = something that causes happiness

füswa urkea sëcwo = a hug that causes happiness

sëcwo irkae füswa = happiness caused by a hug

irkae sëcwo = ~"something caused by happiness"

irkae füswa = ~"something caused by a hug"

irka = ~"something caused by [something else]"

urke = ~"something that causes [something else]"

ceë sëcyi rkye jo = I'm happy because of you

irkea ceë sëci = something that makes me happy

soteu rkea ceë sëci = an apple that makes me happy

sf-: A is very C; B is a bit D

cei sfyo sëco = I'm very happy

cye sfao sëco = I'm very happy

sfao sëco = someone who is very happy

sfoo sëcwo = intense happiness

Collectives understood as a unified whole

The operator "koz-" means "A is the collection of all B's, understood as a unified whole". Like "human" to "humankind".

bot-: B is a human; A is a female human; C is a male human

bote: human

boteukoza: humankind

kozaebote: humankind (same as above but with a different word order)

A can also describe a characteristic of the collection of B's, e.g.

süb-: either just "A is evil", or "A is evil/has committed evil actions against B"

boteukozya süba = humankind is evil

Note: the sentence above does NOT necessarily mean "all humans are evil" or even "most humans are evil", not even "some humans are evil", for that matter! No, "boteukoza" ("humankind") is the collection of all humans understood as a unified whole, it says nothing about individual humans, as they are considered irrelevant when talking about "boteukoza" ("humankind"), which is its own stand-alone entity, not related to any individual human. In philosophy/psychology/linguistics, groups of multiple things being considered as one unified group distinct from any member is called **entitativity**, which is what koz- is used for, with the operands A and B.

yes/no questions

The operator b- turns its A into a yes/no question. Turns B into a yes/no question

whose answer that the speaker hopes is "yes" (which can be used as a non-demanding, indirect way to ask for a request), and turns C into a yes/no question whose answer that the speaker hopes is "no", turns D into a yes/no question that the speaker believes the answer is "yes" (though the speaker is asking for confirmation), turns E into a yes/no question that the speaker believes the answer is "no" (though the speaker is asking for confirmation).

goh-: A is rice.

füs-: "A hugs B, C purrs, D causes E to melt, F is a spoon"

beg-: ("likes" in a broad sense), A likes being B, or likes event C (noun phrase or event); E is a vehicle/means of transportation

bya joi kelye füse = do you want a hug?

bye füsye ce = [will] [you] hug me? (It may be translated as "can I have a hug?". What it does not convey grammatically is the future tense, nor the second-person subject. What it does convey is the yes/no question whose answer the speaker hopes is "yes", as well as "hug" in a verb-like way, and "me" as the object of the verb... so it's literally "will [unspecified] hug me? (I hope so)". Or, to formulate it differently but equally validly: "Will I receive a hug? (I hope so)". The past and present tense are excluded since it would be non-sensical to ask a question regarding that, at least in most "normal" scenarios where the speaker was not in a coma or suffers from amnesia. It's essentially an indirect and subtle way to make a request)

bye joi füsye ce = [will] you hug me? (same as above but the subject "you" is specified)

byø joi begyo goha = "you like rice, right?", or "you like rice, don't you?", or "you like rice, am I correct?" etc.

joi begyo goha waübi = (same as above but the "semantic equivalent of the question tag" is at the end of the sentence, so it better mimicks English word order)

b- can also be used to refer to a part of the sentence rather than the entire sentence, e.g.

joi vobye baa sote = is it an apple the thing that you're eating? (here, the interrogative marker refers only to the apple ("sote") and not the entire sentence)

Personal pronouns

There are three grammatical numbers: singular, plural, number-neutral (ambiguation between singular and plural)

Singular pronouns

c- = B is me

j- = C is you

Third person pronouns:

Here are the "grammatical genders" for third person pronouns: female, male, animate (ambiguation of "female" and "male"), inanimate, concrete (ambiguation of "animate" and "inanimate"), abstract, inanistract (ambiguation of "inanimate" and "abstract") and universal (ambiguation of everything).

h-: A is she (female), B is he/she (animate), C is he (male), D is it (inanimate)

x-: A is it (abstract), B is it (inanistract), C is it (concrete), D is he/she/it (universal)

Plural pronouns

jb-: A is "we" (unspecified clusivity, i.e. it is unspecified whether or not the listener is included), B is "we" (exclusive, i.e excludes the listener), C is "we" (inclusive, i.e. includes the listener), D is "plural you", E is "plural they"

Number-neutral pronouns

cpl-: A is "I/we" (unspecified clusivity, i.e. it is unspecified whether or not the listener is included), B is "I/we" (exclusive, i.e excludes the listener), C is "I/we" (inclusive, i.e. if it's plural (and it may or may not be plural), then it includes the listener), D is "number-neutral you" (singular OR plural "you"), E is "he/she/it/they" (number-neutral)

v- operator

v- means "B says A (indirect speech) or E (direct speech) to C"

Notes: A is indirect speech e.g. "hau vya ceü vüvi" means "she said (that) I'm stupid", not "she said [I'm stupid]". E is direct speech. If A or E is nominalized, then it's necessarily the case that B is the speaker, C is the listener, A (or E) is simply a sentence that the speaker is saying and that C is a vocative, wheras if v-

is in its verbal form, it translates as "B says A (or E) to C".

va (or "vä") = something that is said

ve = someone who says something (~"speaker")

vo = someone to whom something is said

Some example words:

vüv-: D is stupid

hüf-: A cooks C, B is a dog

dov-: A hates/dislikes being B, A hates/dislikes C (noun phrase or event)

Some example sentences:

ceë sëci = I'm happy

ceë sëcyi vao tata = I'm happy, mom!

tataë vaa ceë sëci = Mom, I'm happy!

bya kelyo sote wei vao tata = [Do you] want an apple, mom?

vao tata = mom! (vocative)

tataëva = mom, [...] (vocative, can also be used stand-alone without adding any speech afterwards)

hau vya syo kelao gohaë hüfoa jo = she says [she, presumably] doesn't want the rice you made

hau vya syo kelao goha = she says [she, presumably] doesn't want rice

tataëvaa kelyo goha = mom, [I? depends on the context of the conversation, but if it's easy to understand, it's ok to drop the "pronoun"] want rice

tataëvaa cei kelyo goha = mom, I want rice

cei dovoëvaa joü vüvi = hey, person that I hate, you're stupid

dovoëvaa joü vüvi = hey, hated person, you're stupid

vüvøëvaa cei dovyo jo = hey, stupid person, I hate you

Note that when the v- is used to say that someone is saying something (as opposed to being just a sentence that the speaker is saying to the listener), the v- should be in its verbal form, e.g.

hou vya hoi begyo ce = he said that he likes me

hou vëa hoi bego = what/who he says he likes

jou vyä vüvø = what you said is "stupid"/you said "stupid" (the content of the speech was "stupid", as that's the E of v-, which contains the direct speech... it doesn't mean that you said something that was stupid, it literally means... you said "stupid")

jouvu üvüvi = "what you said is stupid"/"you said something stupid" ("vüvø", i.e. "someone/something stupid", is a description of what you said... "jouvä" is the content of what you say, in direct speech, whereas "jouvu" is the description of what you say)

hauvu irkea cye sëco = she says something that makes me happy ("rkea cye sëco" = "something that makes me happy", is a description of what is being said)

veüvüvö = someone who says something stupid

veüvüvø = someone stupid who says something (the thing that is said is not necessarily stupid, just the person is)

veävüvø = someone who says "stupid"

väüvüvö = something stupid that is being said, ~"stupid speech"

väüvüvø = ~""stupid" (which is the content of a speech)"

väüvüvu = ~"the act of saying the word "vüvø" ("stupid")"

d- ("to have", possessive adjectives)

d- means "A has (owns) B"

fif-: "(other stuff); C is a cat"

fifo = cat

cei dye fifo = I have a cat

Note: because definiteness is unspecified by default, "cei dye fifo", could mean something like "I have (i.e. am the owner of) the cat", like, of a specific cat, it could also mean "I have this cat", which is the same meaning as "this cat is mine". Even if the cat is indefinite, the sentence can be translated as "a cat is mine", or "there exists a cat which is mine", whose meaning is identical to "I have a cat". Since Lili's grammar is very different from that of English, translations

cannot always be 100% faithful.

ceidi = I have (something unspecified), or alternatively, "it's/that's mine"

ceide = something I have, something mine

ceidee fifo = my cat

fifou dea ce = my cat (same as above but different word order)

fifouya ceide = my cat (same as above but different word order, one that is unnecessarily long since it uses the omega separator "ya")

fifoo ceide = my cat (same as above but with a different hierarchy)

ceideë fifo = my cat

The advantage of saying "ceideë fifo" over "ceidee fifo" is that the former does not have right alpha separators, making sentences shorter as you don't have to use omega separators just to utter a verb phrase after "ceidee fifo":

ceidee fifo wai vobi = my cat eats

ceideë fifoi vobi = my cat eats

If one prefers it aesthetically, one can write "ceidee fifo" ("my cat"), or "cei dee fifo", or even "ceide efifo", for example. The spacing "ceidee fifo" makes it kind of mimick that of English, s that's the one I use. "ceidee [something]" always means "my [something]", but only in the sense of ownership, it cannot be used to say "my mom", or "my hands". For those, there are, 1) (the simpler method) all operators for relatives in a family, and body parts, also have an operand that says who is that a relative or body part of!

dae fifo = someone who has a cat

fifouda = someone who has a cat

dee fifo = someone's cat (the cat of someone unspecified)

dye fifo = (someone unspecified) has a cat (but, since definiteness in Lili is unspecified by default, then depending on the context, it may mean something like "this/that cat belongs to someone" (which is the same as saying "(someone unspecified) has this/that cat"), especially for example if the speaker is pointing at a cat... this sentence is very vague anyway, so it is what it is)

dwe fifo = the possession/ownership of a cat

bya joi dye fifo = do you have a cat (or "this/that cat"... remember, definiteness is

unspecified by default)?

bya joidee fifo = (is this/that) your cat?

bya joide = (is this/that) yours?

joidee fifo = your cat

kaidee fifo = whose cat (is this)?

kaidye fifo = who has a cat (or "who has this/that cat", i.e. "whose cat is this/that")?

fifoi saode = a cat that is not owned (a stray cat)

deësaa fifo = a stray cat (same as above but different word order)

fifoi syode = (this/that) cat is stray (the literal translation is something like "cat is not 'of'", lmao)

How to say "Dragon Ball"

föl-: C is a dragon

jib-: A is a ball

Unlike English, if you string two words together in Lili (by doubling the last vowel of the first word), you are describing something that is simultaneously one thing and the other.

fölo = dragon

jiba = ball

föloo jiba = something that is simultaneously a dragon and a ball

So, you can't say "föloo jiba" to say "Dragon Ball" in the same sense as you would in English. You can say, for example:

föloidee jiba = (the) Dragon's ball ("idee" is basically like the saxon genitive in English or the particle "no" (の) in Japanese: possessor + "idee" + possessed thing... so, "the ball that the Dragon possesses")

Or...

sr-: A has an unspecified semantic relationship with B

The operands A and B of sr- are the closest thing to stringing two words together

in English, they define an unspecified semantic relationship with each other:

föloisree jiba = (that "e" suffix nominalizes B, the ball in this case) ~"a ball that has something to do with a dragon" (or something along those lines)

Tagging words (to reduce repetition)

ks-: "tags" A, B, C, D, E and/or F so that operand can be reused later with kt-, helping reduce repetition (e.g. if you say "ksaa vobae sote" ("vobae sote" = "someone who eats an apple"), then until you say "ksaa" again, everytime you say "kta" you are referring to someone who eats an apple, you can have six "slots" of this feature at once, but if you want to replace an operand with another meaning, you have to "forget" the previous one... e.g. if "kta" means "someone who eats an apple", but at some point you say "ksaa cei kelo", then if you say "kta" from that point on, "kta" means "cei kelo" ("something that I want"). It works exactly like Pokémon moves in Pokémon Emerald, except that in Lili you have six slots instead of four moves)

kt-: each operand of kt- means whatever you have previously tagged the corresponding operand with ks- (e.g. if you say "ksaa vobae sote" ("vobae sote" = "someone who eats an apple"), then until you say "ksaa" again, everytime you say "kta" you are referring to someone who eats an apple, you can have six "slots" of this feature at once, but if you want to replace an operand with another meaning, you have to "forget" the previous one... e.g. if "kta" means "someone who eats an apple", but at some point you say "ksaa cei kelo", then if you say "kta" from that point on, "kta" means "cei kelo" ("something that I want"). It works exactly like Pokémon moves in Pokémon Emerald, except that in Lili you have six slots instead of four moves)

"thank you" and "fuck you"

vil-: B thanks C for A, or for being E; D has a hiccup. Note: E can be a sentence that includes a subject, as long as the subject is nominalized within E.

vilya/vilye/vilyo (it's pretty much interchangeable, when alone) = thanks!

vilyo jo = thank you!

vilyo jo waa füswa/füsya (it's pretty much interchangeable, and this applies to the other examples as well) = thank you for the hug!

vilyo jo waa füswe/füsye ce = thank you hugging me/thank you for the hug given

to me

vilyo jo waä füsae ce = thank you for hugging me (lit. "thank you for being someone who hugs/hugged me", or something like that, in this case, "füsae ce" ("someone who hugs me") is the E of vil-, so C ("je", "you") is being thanked for being E ("füsae ce", "someone who hugs me"))

vilyä joi füsae ce = thank you for hugging me (lit. "thank [someone unspecified] for being "you, who hugged me""... so... the C is unspecified but it's a logical **certainty** that it's "you")

vilyä jou rkea ceë sëci = thank you for making me happy (literally "thank you for being someone who made/makes me happy")

vilyo jo waa sote = thank you for the apple!

vilya sote = thanks for the apple!

vilyä rkea ceë sëci = thanks for making me happy

vilyä rkea cye sëco = thanks for making me happy (same as above but with a different grammatical structure)

vilya füswa = thanks for the hug

vilyä füsa = thanks for the hug (lit. ~"thanks for being a/the hugger")

joë vilya füswa = thank you for the hug

füswai vilyo jo = thank you for the hug

kai vilyo ce (or "kaö vilyo ce") = "what am I being thanked for?"

kai vili (or "kaö vili") = ~"why the thanking?" or "why 'thanks'?" (it could mean "what am I being thanked for?" if it's clear from the context, e.g. if the speaker has just been thanked, or "why are you thanking him?" if the listener has just thanked another person... "kai vili/kaö vili" just means "why the thanking?" or "why 'thanks'?")

joi füsaö vili = thank you for the hug!

füsaö vili = thanks for the hug!

sotei ya joë vili = thank you for the apple!

sotei vili = thanks for the apple!

vilø = someone who has a hiccup

vilwø = hiccup

ceü vili = I have a hiccup

bya joü vili = do you have a hiccup?

cye vilø = I have a hiccup (lit. "I am someone who has a hiccup")

xüg- is something like "B says 'fuck you' to C for A, or for being D; E is a frog". Note: E can be a sentence, as long as the subject is nominalized.

"Fuck" is the opposite of "thanks", if you think about it...

xügoo sote = fucking apple!

xügya/xügye/xügyo (again, it's pretty much interchangeable, when alone) = fuck! (exclamation... though grammatically in Lili it's just a regular sentence)

xügyo jo = fuck you!

xügyo joü tata = fuck your mom!

xügyø joi vobae cei dee fifo = fuck you for eating my cat

xügyø vobae cei dee fifo = fuck (you) for eating my cat

joë xügyø vobae cei dee fifo = fuck you for eating my cat

joë xügya kelyo ceü tata = fuck you for wanting my mom

joë xügyø kelao ceü tata = fuck you for wanting my mom (lit. "fuck you for being someone who wants my mom")

xügä = a frog

kai xügyo ce (or "kaü xügyo ce") = ~"why am I being told 'fuck you'?"

Unrelated, but here's the definition of vuk-

vuk-: A is a place enveloped by a fog made of substance B

vuka = a foggy place

vuke = "fog" (i.e. the substance itself, the particles of mist or something like that)

vukwa/vukwe = ~"fogginess", ~"the fact that it's foggy", ~"foggy weather condition"

ðëj-: B is toxic

vukae ðëje = a place enveloped in a toxic fog

vukee ðëje = toxic fog (the fog itself, not the condition)

ðëjeu vuke = toxic fog (same as above but the word order mimicks that of English)

vukwe ðëje = toxic fog weather condition (a weather condition defined as the presence of a toxic fog)

ðëjeu vuku = toxic fog weather condition (same as above but different word order)

Movement ("to go to", "to come from", "to pass through" etc.)

föt-: A goes from place B to place D, passing through place C, using vehicle E (note: E can also include "by foot"!). F is the passenger (note: if the "vehicle" is "by foot", then F is someone who is following A, and A "leads" F to the destination, especially (but not only) if F does not know where the destination is).

nöz-: A is B's home/house

filc-: A is a park

tin- will be explained later, but for now just know that "tinø" means school!

cei fötyø tinø = I go to (a) school (not necessarily as a student, though it can mean that too... the same thing applies to the other sentences here)

cei fötyø nöza = I go home

cei fötye nöza = I go from home (to somewhere unspecified), or... ~"I came from home"

cei fötye nöza waø tinø = I go from home to school

cei fötye tinø waø nöza = I go from school to home

fötaø tinø = someone who goes to school (not necessarily as a student, just someone who goes to a school building)

fötøø tinø = the school where [someone] goes to

cei fötø = the place where I go to

cei föto = the/a place I pass through (to reach someplace)

föta = someone who goes (to someplace)

fötaø ceu nöza = someone who goes to my home

ceu nöza = my house

joi fötyø ceu nöza = you go to my house

ceu nözaü fötya jo = you go to my house (kinda sounds like "my house - to - go you" because of the word order)

cei fötoø tinø = ~"the place I pass through in order to arrive to (a) school"

kaü fötya jo = where do you go? (could be ~"where are you going?", or ~"where did you go?" etc.)

kai fötyø ceu nöza = who goes to my house?

kau nözaü fötya jo = whose house do you go to?

föta = someone who goes (to somewhere)

föte = the place one starts their journey from (origin)

föto = the place one passes through

fötø = the destination

fötä = the vehicle

fötə = the passenger

cei fötyə jo waø jou nöza = I accompany you to your house

kaüya joi fötyə ce = where are you leading me to?

ceâ fötyø ceu nöza = I go to my house (as a passenger)/I'm being accompanied/brought to my house

tin-:

tin-: A is the subject/topic being taught, B is the teacher, C is the one being taught to, and D is the school where the other operands happen! E is beans; F is a button

Note: questions like "kaë tinye jo" mean something like "who do you teach to?", but due to Lili's grammar, questions like "who" are much broader than English, so "kaë tinye jo" can mean not just "who do you teach to?" (~"who is/are your student(s)?") but also "what is/are your student(s) doing?" or "what is/are your student(s) like?". This is because the answer to the questions with "ka", if they

refer to a person (equivalent to the English word "who?"), could be not just the identity of the students, but also something that they're doing, or some characteristics that they have.

More detailed:

tin-: D is a place/school that teaches A, who is taught to C by B... (or, worded alternatively, B teaches A to C in place/school D (if D is implicit then it can also be something that is taught in a place not usually associated with learning... but then again, the presence of D does not necessarily imply a school either, it can be any place, but the implication is that D is a place where A is something habitually taught)). (Operand by operand definition: A is the subject/topic being taught, B is the teacher, C is the one being taught to, and D is a place where the teaching is happening and A is regularly taught)

tina = the subject/topic being taught

tine = the teacher

tino = the one being taught to (the student)

tinø = the school (where the teaching occurs)

tinwa = the act/instance/event of teaching

tinä = beans

tinə = a button

fib- = A is the philosophy of B, C is a philosopher of (the philosophy of) B

fiba = philosophy

fibae sëcwo = the philosophy of happiness

ceu tinya fiba = I teach philosophy

ceë tinya fiba = I'm taught philosophy (~"I'm a student of philosophy")

ceë tine = my teacher (i.e. "the one who teaches [something to] me")

ceë tinø = my school (i.e. "the school where I'm taught [something by someone]")

ceu tinø = "the school where I teach"

fibai tinø = school of philosophy (a school where philosophy is taught)

tinøa fiba = philosophy school (same thing as above but different word order)

tinoa fiba = philosophy student

fibai tino = student of philosophy

tinea fiba = philosophy teacher

fibai tine = teacher of philosophy

ceu tina = the subject/topic I teach

ceë tina = the subject/topic I'm taught

kai tinye jo = what do you teach?

kai tinyo jo = what are you taught/what do you study?

kau tinyo jo = "who is/are your teacher(s)?", or "what is/are your teacher(s) like?", or "what is/are your teacher(s) doing?"

kaü tinyo jo = "what is your school/what school do you go to (to study)", or"what is the school where you study like"?

kaü tinye jo = "what school do you teach in", or "what is the school where you teach in like"?

kaë tinye jo = "who is your student/who are your students/who do you teach to?", or "what is/are your student(s) like?", or "what is/are your student(s) doing?"

Comparatives ("more", "less")

gr- means "B is more A (adjective-like operator, or at least something that can be compared) than C"

e.g.

sëc-: C is happy

sëco: someone who is happy

jou grya sëco wao ce = you're happier than me

joë grya sëco wae ce = you're less happy than me

jou grya sëco = you're happier

joë grya sëco = you're less happy

grea sëco = someone who is happier

groa sëco = someone who is less happy

ceë grea sëco = someone who is happier than me

ceë grea sëco wae fifo = a cat who is happier than me

fifou grea sëco wao ce = a cat who is happier than me (same as above but different word order)

kau grya sëco wao ce = who is happier than me?

ceu ya joë grya sëco = ~"I, compared to you, am happier" (it's literally the same as saying "I'm happier than you" with a different word order, but I tried to make the translation into English fit the original word order that I used for Lili, though if I could say "more happy" instead of "happier" it would fit the word order even better)

jou grya ka wao ce = ~"you are more 'what' than me?" (it cannot be translated into plain English, lol)

Habitual aspect

bët- is an operator that turns A into a habitual sentence. E.g.

bëtya cei vobye sote = I habitually eat apples

bëtaa vobae sote = someone who habitually eats apples (not exactly, I'll explain why below)

The phrase above, "bëtaa vobae sote", means that "vobae sote" ("someone who eats apples") is habitual... perhaps it's a person who eats apples and shows up habitually. It doesn't *necessarily* refer to someone who habitually eats apples. If it's obvious enough it can indeed be used with that meaning, and it's **usually** good enough, but if you want to be 100% unambiguous, use the -ë suffix, so that the habituality refers to the **event** of "vobae sote" (that is, "vobwe sote", "the act of eating apples"), rather than to the **person** who eats apples.

bëtëa vobae sote = someone who habitually eats apples (100% unambiguous about what the habituality refers to!)

Basically, "-ë" nominalizes the operand that comes after as if the primordial of that operand was an event!

bëtaa vobae sote = an apple eater who "happens" habitually (perhaps "shows up"? or perhaps just eats apples? the action is unspecified and may or may not

refer to the act of eating apples)

bëtëa vobae sote = someone who habitually eats apples

ce = I

ceise = something that I am/do

ceisei bëtö = something that I do habitually (~"a habit of mine"), (~"my habit(s)")

bëtëa ceise = a habit of mine (same as above but with a different word order)

bëtëa ceisee vobae sote = "something that I habitually do, namely: eating apples"

joi kelyo ce = you want me

joi keloo ce = I, who am someone you want

joi kelëo ceise = what you want me to be

Permissions and prohibitions

Formula: B requires/allows/prohibits C to be A. Note that, in absence of C, A can be a noun phrase or an event, and if the one who is prohibited/forced/allowed to perform the action appears in the sentence, then that can be nominalized within A (and it would also be implied to be the C of the operator), or A can be a verbal sentence, and in that case it's implied that C is "ma" ("a true statement", i.e. something that must/must not/is allowed to happen).

Formula: B requires/allows/prohibits C to be A. Note that, in absence of C, A can be a noun phrase or an event, and if the one who is prohibited/forced/allowed to perform the action appears in the sentence, then that can be nominalized within A (and it would also be implied to be the C of the operator), or A can be a verbal sentence, and in that case it's implied that C is "ma" ("a true statement", i.e. something that must/must not/is allowed to happen).

goz-: B forces C to be A. Or B forces A.

sut-: B allows C to be A. Or B allows A.

ged-: B prohibits C from being A. Or B prohibits A.

vüj-: A is a drug that makes its user(s) become B

vüja = a drug (or "drugs", as number is unspecified in Lili by default)

vüjai gedi = drugs are prohibited

gedya vüja = drugs are prohibited (same as above but different word order)

sotei gedi = apples are prohibited

sotei geda = forbidden apple(s)

gedaa sote = forbidden apple(s) (same as above but different word order)

sotei ditai gedi = red apples are prohibited

sotei ditai geda = forbidden red apple(s)

sotei ditai gede = (the?) one who has forbidden red apples (or it may be plural, "(the) ones who have forbidden red apples", but I'll stop specifying that as it'd take too much space)

sotei ditai gedu = the prohibition of red apples

gedwa ditaa sote = the prohibition of red apples (the word order mimicks English here)

ceü tatau gedya sotei dita = my mom has prohibited red apples

füswai gedi = hugs are forbidden

sëcwoi gedi = happiness is forbidden

sotei ditai gedei kelye füse = the one who has forbidden red apples wants a hug

(bükc- means "C is a goat")

bükcou füsai gedi (or "füsae bükco wai gedi") = hugging goats is forbidden

fifoudai gozi = having a cat is mandatory

dae fifo wai gozi = having a cat is mandatory (same as above but with a different word order)

füswai gozi = hugs are mandatory (lit. "being a hug is mandatory", but here C (the one being forced to be a hug) is implied to be "ma", so it's like... it's mandatory for "a true statement" to be a hug... i.e. "it's mandatory that hug(s) must happen", this is the real meaning of "füswai gozi"... it's not specified who should hug whom, but it's specified that hugs must happen... "ma" ("a true statement") must be (the event of) a hug! That is, a hug (or more hugs, as number is unspecified) must occur!)

füsai gozi = hugging is mandatory

füsei gozi = being hugged is mandatory

füsae bükco wai gozi = hugging goats is mandatory

ceë gozea vobae sotei dita = the one who forces me to eat red apples

hofs-: A is dead (state), B has died/will die/etc. (transition from life to death)

ceë gozea vobae sotei dita weu hofsi = the one who force(d) me to eat red apples has died

ceu gozoa vobae sotei dita = the one I force to eat red apples

ceu gozoa vobae hofsee bote = the one I force to eat a dead person/dead people

ceü tataë gozya vobae sotei dita = my mom is forced to eat red apples

ceü tatau gozya vobae sotei dita = my mom forces [someone] to eat red apples

kaë gozye joü tata waa vobae sote = who is it that your mom forces to eat apples?

kau gozyo joü tata waa vobae sote = who is it that forces your mom to eat apples?

kau vobai gozye joü tata = what is it that your mom forces [someone] to eat?

Weather

Since saying stuff like "it rains" etc are impersonal sentences, but in Lili they are defined as "A rains", "C snows" etc. If the operand is implicit, the default substance "e.g. water for rain, snow for snowfalls etc." is what is implied to be precipitating, by modifying the operand one can say stuff like "it's raining blood!" or something along those lines. If the operand is nominalized, then the substance precipitating is nominalized, whereas nominalizing the operator focuses more on the event of the precipitation.

kiv-: A rains, C snows, B rains/snows (ambiguation, similar to the English word "precipitation")

kiva = the rain (i.e. the water (or other liquid substance) that precipitates)

kivo = the snow (i.e. what precipitates)

kivwa = the rainfall (i.e. the event of raining)

kivwo = the snowfall (i.e. the event of snowing)

kivya = it rains

kivyo = it snows

züb-: C is B's blood

zübo = blood

züboi kivi = blood is raining

züboi kiva = raining blood (i.e. the blood that rains)

züboi kivu = rain of blood

kivwa zübo = rain of blood (same as above but different word order)

kivaa zübo = raining blood

kivya zübo = it rains blood

(And yes, it's a Slayer reference, lol!)

Note: "kivo" means "snow" but it refers to the snow that is falling. The snow that is on the ground is called "kâðə".

Instrumental

"With" in an instrumental sense.

st-: A (event) is done through instrument B

jog-: B is a fork

joge: fork

ts-: A is a sentence in the past tense, B is a sentence in the immediate past ("have just [done something]"), C is a sentence in the present tense ("to be [-ing form]"), D is a sentence in the immediate future ("about to [do something]"), E is a sentence in the future tense

cei vobi = I eat

cei vobyi stye joge = I eat with a fork

jogeustya cei vobi = I eat with a fork (same as above but different word order)

jogeustya vobya ce = I eat with a fork (same as above but different word order)

cei vobye sote = I eat an apple

cei vobye sote wai stye joge = I eat an apple with a fork

tsyø cei vobye sote wai stye joge = I'm about to eat an apple with a fork

Other examples:

tsyø vobye sote wai stye joge = [I'm] about to eat an apple with a fork

tsyø vobya = ~"about to eat"

tsyø stye joge = ~"about to [do something unspecified] with a fork"

tsyø stye vühe = ~"about to [do something unspecified] with a vacuum cleaner", (can be translated as ~"about to use a vacuum cleaner")

tsëeste = something (an instrument) that has just been used

tsëøste = something (an instrument) that is about to be used

tsëøstee vühe = ~"a vacuum cleaner that is about to be used" (lit. "something that is about to be a vacuum cleaner that is used [to do something unspecified]"

vühe = vacuum cleaner

vüheuste = a vacuum cleaner that is used (as an instrument, to do something, presumably cleaning)

vüheusteütsö = ~"a vacuum cleaner that is about to be used" (same as above but different word order, it better mimicks the word order of English since it starts with "vühe" ("vacuum cleaner"))

kaustya gedya füsa = ~"with what instrument(s)/through which mean(s) are/will hugs be prohibited?"

kaustya jou gedya füsa = ~"how will/did you ban hugs?" (~"with what instrument(s)/through which mean(s) will/did you ban hugs?)

hün-: B threatens C with consequence A (noun phrase or event), or by being D

ceu hünyo jo = I threaten you

ceu hünyo jo waa hofswe = I threaten you with death

hoj-: B kills C

hoje = someone who kills

hojo = someone who is killed (any reference to Final Fantasy VII is coincidental OuO)

hojeo fifo = someone who kills a cat

hojoo fifo = a cat that is killed

fifoë hojo = a cat that is killed (same as above but with a different word order)

fifoë hoje = someone who kills a cat

fifou hoje = a cat who kills

tsëestea hojyo fifo = something (an instrument) that has just been used to kill a cat

tsëøstea hojyo fifo = something (an instrument) that is about to be used to kill a cat

hoj-: B kills C

ceu hünyø hojeo jo = I threaten to kill you (lit. "I threaten (someone unspecified, though almost certainly "you") by being "someone who kills you"")

hünyø ceu hojeo jo = I threaten to kill you (lit. "(someone unspecified) threatens (someone unspecified, though almost certainly "you") by being "I, the one who kills you")

ceu hünyø voboø jou zübo = I threaten to drink your blood

hünwa hofswe = threat of death

hofswei hünu = death threat (same as above but with a different word order)

ceu gedya füsa wai stye hünwa hofswe = I ban hugs through threat of death

tsyø cei vobi = I'm about to eat

vobausai stöe joge = someone who eats with a fork

sae voba wai stöe joge = someon who eats with a fork (same as above but with a different word order)

sae vobae sote wei stöe joge = someone who eats an apple with a fork

tsyø cei vobyi stye joge = I'm about to eat with a fork

tsyø cei vobye sote = I'm about to eat an apple

tsyø cei vobye sote wai stye joge = I'm about to eat an apple with a fork

"Without" in an instrumental sense.

zd-: A is done without the use of instrument B

Here's one example, to illustrate:

cei vobye sote wai zdye joge = I eat an apple without (the use of) a fork

Sexual orientations and fetishes (warning: dark humor ahead, lol, nightmare fuel for some!)

"zog-" is a sexual orientation in the sense that "A wants to have sex with B" (or "A fantasizes about having sex with B"... or merely a sexual attraction... there can be disambiguation about the different meanings but not now since I'm lazy right now), while "fnaf-" means that "A has a fetish for being B, or for C (noun phrase or event)" (yes, it's a reference to Five Nights At Freddy's fetish art... I have a twisted sense of humor, lmao). Someone who has a foot fetish for example doesn't want to have sex with a foot (in the same sense of "wanting to have sex with a woman"), merely that the foot plays some important factor in getting aroused, and therefore the object of a fetish may be not just a noun phrase but also a specific event!

Words:

"gëv-" means "B is A's foot",

hofs-: A is dead (state), B has died/will die/etc. (transition from life and death) due to being C, or B has died/will die/etc. from D.

Explanation: C is the cause of death explained as something that B was (e.g. "someone affected by cancer", or "someone hit by a hammer") whereas D is something that caused death, (e.g. "cancer" etc.)

fös- means "B is A's hand".

"cisf-" means "A smells (focused action, like "watch" instead of "see") B".

nex- means "A is a part of B that has been separated from B"

nexaa föse = severed hand

hoi fnafyo nexaa föse = he has a fetish for severed hands

hoi fnafye cisfae gëve = he has a fetish for smelling feet (lit. "he has a fetish for being someone who smells feet", as here "cisfae gëve" ("someone who smells feet") is the B of fnaf-, which means it's something that A has a fetish for **being**, rather than something separate (as the C of fnaf- would be))

hoi fnafyo joü tatai vobye fifo = he has a fetish for when your mom eats a cat (he gets sexually aroused when your mom eats a cat)

Thanks to the "-ë" and "-ö" suffixes, complex nominalizations can be done! Example:

hoi fnafëo fifou vobea joü tata = ~"a cat such that when your mom eats it, he (a human, presumably) gets aroused/his fetish is triggered" (I don't think this can be translated plainly into English, even though I tried lol it's basically saying that "he has a fetish for the event of when you mom eats a cat"... and it's nominalizing the cat... he doesn't get aroused by the cat itself but rather, by the event of your mom eating the cat!)

fifou vobea joü tata waë fnaföa ho = ~"a cat such that when your mom eats it, he (a human presumably) gets aroused/his fetish is triggered" (same as above but with a different word order, one that better mimicks that of English)

With the "-ü" and "-â" suffixes you can nominalize an operand that is not immediately on the right or left, but in the *second* place. Example:

fifou vobea joü tata waëya hoi fnafâ = ~"a cat such that when your mom eats it, he (a human presumably) gets aroused/his fetish is triggered"

That "-â" suffix on "fnaf-" nominalizes "fifou vobea joü tata" (the cat eaten by your mom) as if the starting sentence was "fifou vobya joü tata" (the cat is eaten by your mom). The "ö" suffix, on the other hand, would had nominalized "ho" ("he"), as if the starting sentence was "hyo" ("he is..."), which wouldn't make sense, as "he is" (an event) would had been someone who has a fetish for a cat eaten by your mom, which is nonsensical, as an event is an abstract concept and not a living being who can have feelings.

Explanation of the difference between "fnafye" and "fnafyo": the difference is that "fnafye" introduces the B of fnaf-, which is something that A is sexually aroused in **being** (but due to Lili's grammar, "being" often means "doing", or even being the object of a verb), e.g. "cisfae gëve" = "someone who smells feet", or "vobe" (something/someone eaten), so "hoi fnafye vobe" means "he has a fetish for getting eaten" (and that kind of art of Five Nights at Freddy's definitely isn't lacking on the Internet either, LMAOOO). "fnafyo", on the other hand, introduces the C of fnaf-, which indicates something that A has a fetish for (C is not A, just something that A has a fetish for, C is something different from A), e.g. "hoi fnafyo nexaa föse" = "he has a fetish for severed hands". "fnaf-" is like many other operators since it has two different operands for the "object", and one of them indicates what the subject is (or what the subject wants to be etc.) whereas the other is something separate from the subject. Operands are encouraged to

support verb phrases whenever possible, in order to create complex nominalizations with the suffixes "-ë" and "-ö". It has the same pattern as "kel-", which indicates a desire, and many other operators. zog- is simply "A is sexually attracted to B" because you can only be sexually attracted to something that is indicated by a noun phrase: anything else would be a fetish, as you can't have sex with an abstract concept or an event (not to my knowledge, at least? lmao).

zogwe bükco = sexual attraction towards goats

zogwe hofsaa bükco = sexual attraction towards dead goats

zogae hofsaa bükco = someone who is sexually attracted towards dead goats

zogwe hofsa = sexual attraction towards dead beings/something dead

zogee bükco = a goat that someone unspecified is sexually attracted to

joi zogee bükco = the goat that you are sexually attracted to

joü tatai zogee bükco = the goat that your mom is sexually attracted to

fnafwo gëve = foot fetish

fnafwo nexaa föse = a fetish for severed hands

zoga = someone who is sexually attracted to (someone unspecified)

zoge = someone (it can also be an animal or a dead body LMAOOO just not a fetish) who is the object of sexual attraction

joi zoge = someone you are sexually attracted to

joi zogu = the sexual attraction you feel (towards someone unspecified)

jou zoga = someone who is sexually attracted to you

kau zogya jo (or "kya joi zoge") = who are you sexually attracted to?

kai zogye jo (or "kya jou zoga") = who is sexually attracted to you?

kau zogya joü tata = who is your mom sexually attracted to?

kai zogye joü tata = who is sexually attracted to your mom?

joi zogwe ceü tata = the sexual attraction you feel towards my mom

zogwa = sexual attraction

fnafa = someone who has a fetish about (something unspecified), ~"fetishist"

fnafe/fnafo = something that is the object of a fetish

fnafwa/fnafwe/fnafwo = a fetish

Note: in English, both "fnafo" and "fnafwo" (or "fnafwa/fnafwe", it's interchangeable when alone, since it has the -u suffix: the final vowel is the right alpha separator and only serves to disambiguate the relational contiguity) would be translated as "fetish", but in Lili there's a semantical nuance that, as far as I'm aware of, does not exist in English. It's similar to the difference between "kelo" "kelwo", as the former is the thing that is wanted while the latter is the feeling itself, but in English both would be translated as "desire". "fnafo" refers to the thing that causes the arousal e.g. if someone has a fetish for severed hands, then "fnafo" would refer to the severed hands for that person, "fnafoo sote" for example would refer to an apple that causes arousal (to someone unspecified), whereas "fnafwo sote" would refer to the feeling of arousal itself (towards the apple). This semantic distinction is due to Lili's grammar, specifically its suffixes, which change the head of a noun-phrase, (or turns the phrase into a verb phrase with the -i suffix). The same applies to "zoge" and "zogwe". "zoge" refers to someone that someone else feels a sexual attraction towards, whereas "zogwe" (or "zogwa") is the feeling of sexual attraction itself.

joü tatai zogye hofsaa bükco = your mom is sexually attracted towards dead goats

joü tatai hofsi = your mom is dead (it's unrelated to this topic but... whatever... LOL)

joü tatau hofsi = your mom has died/passed away (the B of hofs- refers to a living being who transitions from life to death, whereas the A of hofs- indicates an entity who is dead (as a state rather than as a transition)

kau hofsi = who died?

joü tatai zogae bükco wai hofsi = your mom, who (was) sexually attracted to goats, is dead (as a state)

joü tatai zogae bükco wau hofsi = your mom, who (was) sexually attracted to goats, has passed away (has transitioned from "alive" to "dead")

bükcou zogea joü tata = the goat your mom is sexually attracted to

bükcou zogea joü tata wai hofsi = the goat your mom is/was sexually attracted to is dead

bükcou zogea joü tata wau hofsi = the goat your mom is/was sexually attracted to

has passed away

bükcou zogeu hofsi = a goat that someone unspecified is/was sexually attracted to has passed away

gëve = foot/feet

joi gëve = your foot/feet

fnafwo joi gëve = a fetish for your feet

cei fnafyo joi gëve = I have a fetish for your feet

fifoi cisfae joi gëve waë fnaföa ce = ~"the cat such as, when it smells your feet, my fetish is triggered" (Lili can create complex nominalizations that are kinda awkward to translate in English lol)

kaë fnafya jo = what do you have a fetish for? ~"what's your fetish?"

kya joi fnafo = ~"what's your fetish" (same as above but with a different grammatical structure)

joi fnafo = your fetish (something that you have a fetish for)

kaë fnafi = what do/does [unspecified subject] have a fetish for? (depending on the context it may be clear, it may refer to the listener, i.e. "what do you have a fetish for?", or talking about some other person, i.e. "what does s/he have a fetish for?"... depends on the context... well, I assume this kind of question wouldn't be asked out of nowhere lol, but anyway, when the subject of a sentence is unspecified, if it's unclear then the the speaker can ask something like "who?" and all is solved, simple!)

And now, I have a pretty dark sentence, something genius!

bya joi fnafyo gëvea hofsa = do you have a fetish for the feet of dead beings?

Loool, I LOVE writing this kind of stuff XD

bya hoi fnafyo nexaa föse = does he have a fetish for severed hands?

cei fnafye voboø zübo = I have a fetish for drinking blood

rn-: A comes from/out of B (in the sense of "B is the source of A", not in the sense of motion, simulates certain meanings of the ablative case)

cei fnafye voboø zübo irnae nexaa föse = I have a fetish for drinking blood that comes out of severed hands

cei fnafye voboø zübo irnae joü tatau nexaa föse = I have a fetish for drinking blood that comes out of your mom's severed hand(s)

Nuanced distinction that is difficult to express in English:

hoi fnafoo nexaa föse = the severed hand(s) he has a fetish for (implies he has a fetish for the severed hands)

hoi fnafëo nexaa föse = ~"the hand(s) such as, when severed, the event of such amputation triggers his fetish" (implies he has a fetish for the **event** of hands being severed, not necessarily for the severed hands themselves, but the phrase still nominalizes said hands nonetheless)

Adding, confirming, or contradicting the listener's knowledge

kid-: A is a sentence/information that the listener already knows (or is likely to already know) about; B is a sentence/information that the listener did not know (or is unlikely to know) about; C is a sentence/information that contradicts what the listener knows/believes (it is presumed that the listener (falsely) believed D to be the case)

kidya kelyo jei füsye ce = ~"as you (may) already know, I want a hug from you/I want you to hug me" (as the A of "kel-" (A wants B) is undefined here, this sentence can *technically* mean that *someone else* wants you to hug me, but I find that unlikely, but then again, in a bizarre context it may mean this, who knows, lol)

kidya cei kelye füsea jo = ~"as you (may) already know, I want a hug from you" (here it's specified that it's me who want to be hugged by you!)

kidyo cei vobye sote wai stye joge = ~"contrary to what you may had thought, I eat apples with a fork"

And now... a dark sentence >:)

kidya ceü tatai kelyo jou hofsi = ~"as you (may) already know, my mom wants you to die"/"indeed, my mom wants you to die"/"it's as you think: my mom wants you to die"

Of course, kid- can be used not just for entire sentences but also for parts of a sentence, and can also be nominalized e.g.

kidou hojyo joü tata = it's not who you think it is, the one who killed your mom

kidoo ⁝Maria⁝ wau hojyo joü tata = ~"contrary to what you may had believed, it was Maria who killed your mom"

⁝John⁝ ükidoo ⁝Maria⁝ wau hojyo joü tata = ~"contrary to what you may had believed, it was not John who killed your mom, it was Maria"

The s- operator includes "A is B, not C" in its definition, but without any implication of what the listener believes:

⁝John⁝ ëya ⁝Maria⁝ usya hojeo joü tata = "It was not John, it was Maria, who killed your mom" (there is no implication of contradicting what the listener believes, though that could be as well, it's just not specified)

⁝John⁝ uya ⁝Maria⁝ ësya hojeo joü tata = "It was John, not Maria, who killed your mom"

cei vobye kido = something along the lines of ~"I'm eating something that is contrary to what you think I would eat (e.g. if the listener isn't seeing the scene of me eating)" or "What I'm eating is not what you think it is (e.g. if the listener is seeing me while I eat)", or something like that. It's difficult to translate into English.

cei vobye kidoo ceidee fifo = ~"what I'm eating is not what you think it is: it's my cat" (e.g. maybe the listener thought it was chicken, or something like that). "ceidee fifo" ("my cat") is something that contradicts the beliefs of the listener (as the listener may have believed that it's chicken or something like that).

cei vobye kidaa ceidee fifo = ~"what I'm eating is exactly what you think it is: it's my cat"

cei vobye kidee ceidee fifo = ~"I'm eating my cat" (i.e. the listener had no particular belief/knowledge of what it is that I'm eating)

cei vobye ceidee fifo waë kidoø krobo = I'm eating my cat (which is contrary to what you may had believed), not a chicken (which is what you may had believed)

cei vobye ceideë fifoë kidoø krobo = I'm eating my cat (which is contrary to what you may had believed), not a chicken (which is what you may had believed) (same as above but with a different operator hierarchy, and the sentence is slightly shorter since with this hierarchy there's no omega separator)

cei vobei sye ceidee fifo weo krobo = I'm eating my cat, not a chicken (no implication of what the listener believes)

Degrees of adjectives

sf- means; "A is very C, B is a bit D".

cei sfyo sëco = I'm very happy

cye sfao sëco = I'm very happy (same as above but with a different grammatical structure)

sfao sëco = someone who is very happy

fis-: B makes C become A

Pretty self-explanatory. Example:

jou fisyo ce waa sëco = you make me feel happy

ceë fisea sëco = something/someone who makes me feel happy

kau fisyo jo waa sëco = who/what is it that makes you feel happy?

ceu fisyo jo waa bükcoi vobe = ~"I turn you into goat food/I'll make/let a goat eat you/I'll do something such as you'll get eaten by a goat" (more literal translation: "I make you become something eaten by a goat")

näc-: B touches C in point D (D is a part of C), with/using A (A is not necessarily a part of B, it can be an object, e.g. a pen, or something)

büx-: A is a bomb

fnafao nexaa föse weu fisyo hou näco waa büxa = the one who has a fetish for severed hands turns what he touches into a bomb

"Victim blaming"

Three words:

züd-: B is the perpetrator, C is the victim, and A is the crime/wrongdoing/etc.

jun-: B blames C for event A happening (A is NOT the agent of the bad thing, it's just an event, otherwise it'd be an accusation!)

θøx-: B accuses C of crime/wrongdoing/etc. A (A is the nominalized agent of the crime/wrongdoing/etc., something that C ***is***, e.g. "a murderer", NOT an action/verb with -i or -u suffixes! A can be a sentence as long as the subject is nominalized).

"Blaming" and "accusing" are not the same thing. "Blaming" means that A happens, and that B implies that C could had done something to prevent it, or that an action that C has done contributed to A happening, whereas "accusing" means that B is saying that C has directly done A. Or at least, this is the difference between "jun-" and "θøx-" in Lili! The reason why "θøx-"'s A must be indicated by what C is, and the A of "jun-" must be indicated by an event with an -i or -u suffix, is because a victim can be blamed as well, but the perpretrator may be someone else, and if a victim is blamed, it's implied that the victim could had done "something else" and the perpretator wouldn't had done the bad thing. Whether or not that's true is a different topic, which I won't delve in, of course. For instance, let's consider the event "hofswe ceidee fifo", "the death of my cat". Let's say, for example, that my cat was killed by a wolf, and I was there, but I was too afraid or shocked to save my cat. I can blame myself for being a coward and not saving my cat, I can blame the wolf for directly killing my cat, I can blame the cat for being so stupid, weak and slow that it was unable to save itself or run away, I can blame a wildlife control agency for not being careful enough that a wolf managed to roam free in an area where I believe wolves should never be in, for safety reasons. I can blame evolutionary processes that created carnivores (instead of ensuring every animal was a herbivore) and so on, but the only one I can accuse (of being "hojeo ceidee fifo", "the one who killed my cat") is the wolf. So, this is the difference between blaming and accusing. You can only blame someone of an event (either with the -i or -u suffix, it's interchangeable since it's a subordinate), and not of being the agent of something, whereas if you accuse someone, the accusation is indicated by a noun phrase: the nominalized agent of the action. If you really need to say "the one who caused [some event] to occur", then you can say "rkea [event]" ("the one who/that caused [event]")

So...

züda = crime/wrongdoing/etc. that is performed

juna = something that one is blamed for (and of course, that one blames... if someone is blamed for something, then it's necessarily the case that someone is doing the blaming, duh!)

züde = the perpetrator of a crime/wrongdoing/etc.

züdo = the victim of a crime/wrongdoing/etc.

june = one who blames someone of something bad happening

juno = one who is blamed for something bad happening

junwa/junwe/junwo (when it's alone, it's interchangeable... of course in a sentence it's not) = the blaming

θøxa = something that one is accused of being/doing (and of course, something that one accuses someone else for, it's the same thing seen from different perspectives)

θøxe = someone who accuses

θøxo = someone who is accused

ceu θøxyo jo = I accuse you [of something unspecified]

θøxyo jo = [someone unspecified] accuses you [of something unspecified], "you are accused"

joë θøxi = "you are accused" (same as above but different word order)

ceu θøxya joi vobae cei dee fifo = I accuse you of eating my cat

jou junyo züdo = you blame a/the victim

junyo züdo = a/the victim is blamed

junwo züdo = the blaming of a/the victim ("victim blaming")

züdoë junu = "victim blaming" (same as above but different word order)

junoo züdo = a victim that is blamed

juneo züdo = someone who blames the victim ("victim blamer"?)

junao züdo = the crime/wrongdoing/etc. that a victim is blamed for

θøxao jo = the crime/wrongdoing/etc. that you are accused of

joë θøxa = the crime/wrongdoing/etc. that you are accused of (same as above but different word order)

θøxoa zogae hofsaa bükco = one who is accused of being sexually attracted to dead goats

θøxoo zogae hofsaa bükco = someone who is sexually attracted to dead goats, who is accused of something unspecified

θøxea zogae hofsaa bükco = one who accuses (someone unspecified) of being sexually attracted to dead goats

θøxeo zogae hofsaa bükco = one who accuses (of an unspecified

misbehavior/crime) someone who is sexually attracted to dead goats

θøxoa vobae fifoi fifae ceu nöza = one who is accused of eating a cat that fell down from my house

θøxoa vobae fifoi fifae joü tatau nöza = one who is accused of eating a cat that fell down from your mom's house

ceë tineë θøxya vobae fifoi fifae joü tatau nöza = my teacher is accused of eating a cat that fell down from your mom's house

joë junya hofswe cei dee fifo = you are blamed for the death of my cat

joë junëa hofsee fifo = the cat for which death you are blamed

fifou hofsei junöo jo = the cat for which death you are blamed (same as above but with a word order that better mimicks that of English)

fifou hofsei ya joë junâ = the cat for which death you are blamed (this mimicks English word order even better!)

junoa hofswe ceü tata weu gedya cei fötaø nöza = the one who is blamed for the death of my mom has prohibited me from going (to **my**?) home

junoa hofswe ceü tata weu gedya cei fötaø ceu nöza = the one who is blamed for the death of my mom has prohibited me from going to my house

"Your mom is stupid"

Let's see how many ways there are to say "your mom is stupid" in Lili! I'll try to use ALL word orders and grammatical structures to see how many ways there are! Ready? *drumrolls* go!

1: joü tataü vüvi

2: tataø jo waü vüvi

3: vüvyø joü tata

4: vüvyø tataø jo

5: joü tatya vüvø

6: vüvøi tatyø jo

7: joü ya vüvøi tati

8: vüvøi ya joü tati

9: tatyø jo waa vüvø

10: tatya vüvø waø jo

11: jyo vüvøi tatø

12: jyo tatøa vüvø

13: vüvøi tatøë ji

14: tatøa vüvø waë ji

Not bad, lmao! Wait, actually... there is more! You can use the s- operator (A is B), though that'd make the sentences unnecessarily longer (but still perfectly valid)!

15: joü tatai sye vüvø

16: tataø jo wai sye vüvø

17: vüvøu sya joü tata

18: vüvøu sya tataø jo

19: joü tatai ya vüvøusi

20: tataø jo waiya vüvøusi

21: vüvøu ye joü tataisi

22: vüvøu ya tataø jo waisi

23: sya joü tata wae vüvø

24: sya tataø jo wee vüvø

25: sye vüvø waa joü tata

26: sye vüvø waa tataø jo

And it gets even better, because with s-, you can (usually? or always? idk lol either usually or always, I'll have to see) switch A and B, so instead of saying "your mom is someone stupid"/"your mom is the stupid one" you can say "someone stupid is your mom"/"the stupid one is your mom", which has an identical meaning:

27: joü tatau sya vüvø

28: tataø jo wau sya vüvø

29: vüvøi sye joü tata

30: vüvøi sye tataø jo

31: joü tatau ya vüvøisi

32: tataø jo wauya vüvøisi

33: vüvøi ye joü tatausi

34: vüvøi ya tataø jo wausi

35: sye joü tata waa vüvø

36: sye tataø jo wea vüvø

37: sya vüvø wae joü tata

38: sya vüvø wae tataø jo

It's pretty good, lmao! So, 14 ways without the s- operator with an additional 24 ways with the s- operator, for a total of 38 different ways to say "your mom is stupid"!!! This is so hilarious OMG!!! /(OΔO)/

Wait, there's also another way to say "your mom is stupid", with the s- operator too! Basically, instead of saying that "your mom" (joü tata/tataø jo) is "stupid" (vüvø), you can say that "you" (jo) are "someone whose mom is stupid" (vüvøi tatø/tatøa vüvø). Here are the sentences!

39: joi sye vüvøi tatø

40: joi sye tatøa vüvø

41: vüvøi tatøu sya jo

42: tatøa vüvø wau sya jo

43: sya jo wae vüvøi tatø

44: sya jo wae tatøa vüvø

45: sye vüvøi tatø waa jo

46: sye tatøa vüvø wea jo

47: joi ye vüvøi tatøusi

48: joi ya mamea vüvø wausi

49: vüvøi tatøu ya joisi

50: tatøa vüvø wauya joisi

51: jou sya vüvøi tatø

52: jou sya tatøa vüvø

53: vüvøi tatøi sye jo

54: tatøa vüvø wai sye jo

55: sya vüvøi tatø wae jo

56: sya tatøa vüvø wee jo

57: sye jo waa vüvøi tatø

58: sye jo waa tatøa vüvø

59: vüvøi tatøi ya jousi

60: tatøa vüvø waiya jousi

61: jou ye vüvøi tatøisi

62: jou ya tatøa vüvø waisi

62 ways to say "your mom is stupid" in Lili! LMAOOOO!!!

Difficult and easy

zød-: it's difficult for E to be D (or just "it's difficult to be D", without mentioning for whom, for a more general statement)

naln-: it's easy for A to be B (or just "it's easy to be B", without mentioning for whom, for a more general statement)

Note: in English, "difficult" and "easy" may be substitutes for "having a high/low threshold for being [something]". E.g. "a person who gets sad easily" means "a person who is likely to get sad" (i.e. for little reasons) rather than "a person who finds it easy to get sad" (since getting sad is likely not that person's intention in the first place).

θox-: there is a high threshold for event D happening

cib-: there is a low threshold for event A happening

Having a high threshold for being something means that one requires an extreme situation in order to be [something], whereas having a low threshold for being something means that even a light situation causes the subject to become [something]. Illustrative examples:

gül-: C is sad

cibëa gülo = someone who has a low threshold for being sad i.e. ("someone who gets sad easily", someone who gets sad for little reasons)

θoxëø gülo = someone who has a high threshold for being sad i.e. ("someone who hardly gets sad", someone who requires a more extreme event in order to be sad)

cibëa bega = someone who has a low threshold for being a "liker" i.e. someone who has little standards for liking things, someone who likes things even when they're not that good etc.

θoxëø bega = someone who has a high threshold for being a "liker" i.e. someone who only likes something if it's really good

cye cibëa sëco = I get happy easily (i.e. for little reasons)

cibya cye sëco = I get happy easily (i.e. for little reasons) (same as above but with a different grammatical structure, lit. "the event 'I'm happy' has a low threshold')

bya jyo cibëa sëco = do you get happy easily?

jyo cibëa sëco weübi = you get happy easily, don't you?

cye cibëa sëco = I easily get happy

cye cibëa sfao sëco = I easily get very happy

Indirect agent

jil-: A directly or indirectly contributes for event B to happen, i.e. if someone "could" had done something differently such as event B would not had happened, they can be the A.

Another definition of jil- (I think this one is simpler, actually, I prefer this one): A is someone/something that could do/could had done something to prevent event B from occurring.

Example:

cei jilye hofswe cei dee fifo (or "cei jilye hofsye cei dee fifo"... the -i and -u suffixes are almost always interchangeable when they're not the ones responsible for making the sentence verbal) = ~"my cat died, and I could had done something differently such as my cat wouldn't had died" (e.g. I didn't feed it enough? I fed it too much, or a very unhealthy diet? I didn't save it from the attack of a wolf? Etc.)

The reason why the A of "jil-" must be indicated by an event with an -i or -u suffix, rather than the nominalized form of the perpetrator, is because the victim can be blamed as well, but the perpretrator may be someone else, and if a victim is blamed, it's implied that the victim could had done "something else" and the perpretator wouldn't had done the bad thing. For instance, if a wolf kills my cat, then depending on the interpretation, I may blame myself (for not saving my cat), I may blame the cat (for not being able to defend itself, or for not running away fast enough, or for being "weak" or "stupid" etc.), or I may blame the wolf (for killing my cat), or I may even blame some sort of wildlife watch agency for letting wolves roam in a certain area where I believe wolves should not roam free for security reasons. I could even blame an abstract concept such as the process of evolution that "failed" to make sure all animals were herbivores. Regardless of who I blame, all of these statements would be correct, linguistically speaking (philosophically/conceptually speaking, that's a different topic which I don't delve in). Regardless of who is blamed, the event is the same, "hofswe/hofsye cei dee fifo" = "the death of my cat". "jil-" is very similar to "jun-" except that it's unspecified who "blames" someone for something happening, so it's a more generic statement. ALSO, "jil-" can be used for positive events, not just negative events. Basically, for the same event, lots of different people can be "blamed", or said to have indirectly contributed to something positive: if they "could" (a very stretched "could") had done something differently such as B would not had happened (e.g. for a positive event, if they *could* had realistically sabotaged it but didn't, regardless of their intention), they can be the A of jil-.

Benefactive

bv-: A is an event/noun phrase intended to benefit C due to circumstance/event D

Examples coming soon.

hüf-: B is a dog (so... hüfe = dog); A cooks/bakes/prepares food C

sefs-: A is a cake (so... sefsa = cake)

cei hüfyo sefsa = I bake a cake

cei hüfyo sefsa wa ibvyo jo = I bake a cake for you

bvyo jo = it [something unspecified] is for you/"it's for you!"

If you can't pronounce that "bv" consonant cluster at the beginning of the speech, you can use a euphonic vowel before it, but ONLY at the beginning of the speech! The euphonic vowel must correspond to a left alpha separator that is relationally contiguous to that operator. In this case, it can be "i", "ë" or "ü". Example:

ibvyo jo = it's for you!

ibvao jo = something for you

sefsa ibvao jo = a cake for you

ce ibvao jo = I, who am a gift/something done for you (implies that the speaker themself is some sort of gift for the listener)

ceisa ibvöo jo = I, who do something unspecified for you

ceise ibvöo jo = what I do for you/the thing(s) I do for you

füswa ibvao jo = a hug for you

tataëvaa cei hüfyo sefsa wa ibvyo jo = mom, I bake (or "have baked/will bake") a cake for you

Nuanced distinction that cannot be easily translated into English:

cei hüfyo sefsa wa ibvyo jo = I bake a cake for you ("I bake a cake" is an event done for you... so the "for you" refers to the act of baking the cake)

cei hüfyo sefsa ibvao jo = I bake a cake for you ("I bake" -> (what do I bake?) -> "a cake for you". So, the "for you" refers to the cake itself)

froz-: B gives A as a present for C due to circumstance (e.g. birthday, or any other) D; or alternatively, A (full sentence, including subject) is done as a present for C due to circumstance D

zid-: "it's A's birthday" (therefore... zidwa = birthday, zida = birthday person)

ceu frozyo jo = I give you a present

ceu frozyo jo waa vühe = I give you a vacuum cleaner as a present

ceu frozyo jo waa vühe waø joi zidu = I give you a vacuum cleaner as a present for your birthday

ceu frozya vühe waø joi zidu = I give [technically to someone unspecified, but almost certainly implied to be "you" since the circumstance is literally "your birthday"... I mean, it'd be weird at a birthday (not just "at" a birthday but "for"

the birthday) to give a present to someone who is not the birthday person] a vacuum cleaner for your birthday

ceu frozaø joi zidu = my present for your birthday ("the present I give for your birthday")

frozaø joi zidu = a present for your birthday

vühei frozaø joi zidu = a vacuum cleaner that is a present for your birthday

vühei frozyø joi zidu = [you] got/will get a vacuum cleaner for your birthday (a more literal translation is something like "the vacuum cleaner is [a gift] for your birthday")

cei hüfyo sefsa wa ibvyø joi zidu = I bake a cake for your birthday (here, "for your birthday" refers to the act of baking the cake, it's like "I bake a cake - for your birthday")

cei hüfyo sefsa ibvaø joi zidu = I bake a cake for your birthday (here, "for your birthday" refers to the cake itself, it's like "I bake - a cake for your birthday")

ceu frozao jo = my present for you

frozao jo = a present for you

frozeo jo = someone who gives a present for you

frozøo jo = the circumstance for which you received a present (e.g. if it's you birthday and you got a present for your birthday, then "frozøo jo" refers to your birthday)

bya kelyo vühei frozyø joi zidu = do [you] want a vacuum cleaner for your birthday?

kya kelëo frozaø joi zidu = what do [you] want for your birthday? (i.e. what gift do you want for your birthday?)

kya frozaø joi zidu = what did [you] get for your birthday/what was your birthday gift?

cei zidu = my birthday

cei zidi = it's my birthday!

vëd-: A happened yesterday

vëdya cei zidu (or "vëdya cei zidi", it's the same thing, really, as I already

mentioned, -i and -u suffixes are pretty much interchangeable when they're not the ones making a sentence verbal) = yesterday was my birthday!

kai zidi = whose birthday is it?

kya zida = whose birthday is it? (same as above but with a different grammatical structure... this one sounds literally more like "who is the birthday person?" but it's actually just the same sentence as above)

tcic-: B is a child (so... "tcice" is a child), A is a female child, C is a male child

frozoo tcice = a child who receives a present

tciceë frozo = a child who receives a present (same as above but different word order)

tciceë frozoø zidwa = a child who receives a present for birthday

tciceë frozaø zidwa = a present that a child receives for birthday

frozao tcice waø zidwa = a present that a child receives for birthday (same as above but with a word order that better mimicks that of English)

vühei frozeo jo = someone who gives you a vacuum cleaner as a present

vühei frozao jo = a vacuum cleaner that is given as a present for you~"a vacuum cleaner for you"

goh-: A is rice (so... goha = rice)

cei hüfyo goha wa ibvyo ceü tata = I prepare rice for my mom

hüfao sefsa = someone who bakes a cake

cei hüfo = ~some food that I prepare/cook/bake

kai hüfyo goha (or "kya hüfao goha") = who prepared/will prepare rice?

hüfwo goha = preparation/cooking of rice

hüfwo sefsa = the baking of a cake

kaë hüfi (or "kya hüfo") = what [food] is it being prepared? (if the context is clear enough, in certain contexts it can mean "what are you cooking?", for example, or "what is s/he cooking?", seeing the context should make it clear, since it should be seen that someone is cooking something, but with a sentence alone by itself without context it can't really be told who is the one who is cooking something)

göh = D is hungry

göhø = someone who is hungry

göhwø = hunger

ceü göhi = I'm hungry

kaü göhi (or "kya göhø") = who's hungry?

ceü göhyu rkya vobye sefsa = I'm hungry, therefore [I] eat a cake

joi vobye sefsa = you eat a cake

kaurkya joi vobye sefsa = why did you eat a cake?

kaurkya joi vobye sefsaë hüfoa ce = why did you eat the cake I baked?

kaurkya joi vobye sefsaë hüfoa ce wa ibvöø ceü tatai zidu = why did you eat the cake I baked for my mom's birthday? (note, here, there's that "-ö" suffix attached to the "bv-" root... it means that it nominalizes its operand on the left, "sefsaë hüfoa ce" ("a cake baked by me"), as if that sentence was verbal, that is, "sefsaë hüfya ce" ("I bake(d) a cake")... so the starting sentence of the nominalization in that part of the sentence is "sefsaë hüfya ce wa ibvyø ceü tatai zidu", which means, "I bake(d) a cake for my mom's birthday"... and so here the cake is nominalized... "sefsaë hüfoa ce wa ibvöø ceü tatai zidu" therefore means "a cake I baked for my mom's birthday"... if we used a Class I suffix and said "sefsaë hüfoa ce wa ibvaø ceü tatai zidu" it would had meant "a cake I bake(d) - which is something for my mom's birthday"... the "for my mom's birthday" would had referred to the cake itself rather than to the event of me baking the cake)

kaurkya joi vobye sefsaë ya cei hüfo ibvöø ceü tatai zidu = why did you eat the cake I baked for my mom's birthday? (same as above but with a slightly different word order, one that better mimicks that of English)

kai vobye sefsaë ya cei hüfo ibvöø ceü tatai zidu = who ate the cake I baked for my mom's birthday?

kairkye joü tatai zidi = so what if it's your mom's birthday? (lit. "it's your mom's birthday, and therefore X" [tell me what X is], or, actually, purely by word order "X is because it's your mom's birthday" [tell me what X is])

vobye sefsa wa irkye ceü göhi = [I] eat a cake because I'm hungry

vobei sefsyi rkye ceü göhi = [I] eat a cake because I'm hungry (slightly different grammatical structure, lit. "A cake is an eaten thing because I'm hungry", but the meaning is really "a cake is eaten because I'm hungry", that is, "[unspecified

subject] eat(s) a cake because I'm hungry"... the unspecified subject is obviously "I"... since it'd be totally absurd that *someone else* eats a cake **because** I'm hungry, so the subject is quite unmistakably "I"... unless someone else does that out of spite towards me? Yeah, that may be possible, I guess, now that I'm thinking of it, loool)

cei vobye sefsa wa irkye göhyø = I eat a cake because [I'm] hungry

vobee sefsa = a cake that is eaten, (sounds like ~"eaten cake" due to word order)

vobee sefsa wa irkae göhwø = ~"an eaten cake due to hunger" (note: not really... it literally just means "an eaten cake - which (exists) due to hunger"... like... it's not necessarily that the cake is eaten due to hunger... the cake is eaten for whatever reason, and the cake exists because of hunger)

vobee sefsa wa irköe göhwø = "a cake that is eaten due to hunger" (this is the intended meaning... the reason the cake is eaten is due to hunger... this uses the "-ö" suffix, which nominalizes the operand on the left, "vobee sefsa" (an eaten cake), as if that was a verbal sentence, "vobye sefsa" ("a cake is eaten")... so that the starting sentence for the nominalization is "vobye sefsa wa irkye göhwø" = "a cake is eaten due to hunger" instead of "vobee sefsa wa irkye göhwø", which is something like "an eaten cake exists due to hunger" or something along those lines, which is the starting sentence if you use a Class I suffix like "-a")

sefsai vobe irköe göhwø = "a cake that is eaten due to hunger" (same as above but with a word order that better mimicks that of English and it's also shorter due to the lack of omega separators)

siz-: A smiles

siza = someone who smiles

sizwa = a smile

cei sizi = I smile

cei sizyi rkye jo = I smile because of you

sizwa irkae jo = a smile that is caused by you

kaurkya joi sizi = why are you smiling?

joi sizu = your smile

joi sizwu rkya cye sëco = your smile makes me happy

tid-: D is delicious/tastes very good

gohaë hüfoa ce waü tidi = the rice I prepare is delicious (sounds more like "the rice prepared by me is delicious" due to word order)

gohaë ya cei hüfoü tidi = the rice I prepare is delicious (same as above but with a word order that better mimicks that of English)

gohaa cei hüfo waü tidi = the rice I prepare is delicious (same as above but with a different structure... but the sentence is the same, really)

tidø = something delicious

tidwø = deliciousness(? I'm not sure if that's an actual word in English lol but yeah that'd be the most accurate translation)

tidøø goha = delicious rice

hüfao tidøø goha = someone who prepares delicious rice

hüfao tidøø goha weë vaa bya sefsaë ya joi hüfoü tidi = hey (you) who prepares delicious rice, are the cakes you bake delicious?

hüfao tidøø goha weë vaa bya sefsaë ya joi hüfoü tidi waitye cei kelye vobae sefsaë ya joi hüfo = hey (you) who prepares delicious rice, are the cakes you bake delicious? I want to eat a cake baked by you

kroh-: A destroys B

vëd-: A happened yesterday

vëdya cei hüfyo sefsa = yesterday I baked a cake

cye vëdëa hüfao sefsa = I, yesterday, baked a cake (same as above but with a different grammatical structure)

vëdëa hüfao sefsa = someone who baked a cake yesterday

h-: A is "she", B is "he/she" (animate), C is "he". D is it (inanimate) (see "singular pronouns" for more information)

hai füsye ce = she hugs me

hoi kelyo goha = he wants rice

pøn-

pøn-: the sentence is true upon interaction with B; the sentence implies

interaction with C is actively occurring

Examples so this root can be understood better:

ɬəx-: D is fire

jürð-: A is painful (i.e. causes pain)

ɬəxøi jürði = fire is painful

ɬəxøu pønei jürði = fire (upon interaction) is painful (this sentence means that if you interact with fire, then fire is painful. It doesn't specify whether or not the event is actually occurring)

ɬəxøë pønoi jürði = fire is (being) painful (this sentence means that fire is actually causing pain to someone)

Number and definiteness

ps-: there is "at least one A" (singular/plural ambiguation, number-neutral, it's kinda redundant since it's like not using this word as words are number neutral by default lol), there are "some" (unspecified plural amount) "B's" (plural, but unlike English it cannot be used for generalizations), there are "a few C's" (paucal), there are "many D's" (superplural).

Note: any of these can be verbal or nominal, I just included a few verbal ones and not all because you can understand the pattern with just two. If it's used in a verbal way, it means "there is one/there are...", whereas if you use them in a nominal way, it simply specifies whether a "noun" is singular, plural, paucal or superplural.

psya sote (or "psau soti") = there is at least one apple

psaa sote (or "psau sote") = at least one apple

psee sote (or "pseu sote") = apples

psyo sote (or "psou soti") = there are a few apples

psoo sote (or "psou sote") = a few apples

psøø sote (or "psøu sote") = many apples

c-: there is one A (singular)

caa sote (or "cau sote") = one apple

cya sote = there is one apple

f-: A is female

m-: C is male

(there will be other words to describe genders as seen by other worldviews, which may be more complex... I don't take one side or another, all should be capable of being expressed, Lili is what some would call a "kitchen sink" conlang, and it can afford to be one precisely because of how its grammar works!)

fa = a female being

mo = a male being

bükcoifa = a female goat

bükcoëmo = a male goat

n-: A is super-indefinite, B is indefinite (similar to the article "a(n)" in English), "the average/typical C" (similar to many usage of English plurals) is F, D is definite (similar to the article "the" in English), E is super-definite (which refers to something that is obvious to the listener, e.g. "I saw THAT girl (you know which one) (it's a very specific girl, one that may be mentioned often or whose identity is otherwise obvious in the context of the sentence)")

vüv-: D is stupid

vüvø = someone stupid

vüvwø = stupidity

joü vüvi = you're stupid

jyo vüvø = you're stupid (same as above but different grammatical structure)

bükcoü vüvi = a goat is stupid/goats are stupid/there are some stupid goats/etc. (can also include generalization as one of its possible meanings but it's broader than that)

nəo bükco waü vüvi = goats are stupid (generalization)

vüvyø nəo bükco = ~"stupid are the goats" (it sounds a bit poetic lol but I tried to make the translation fit the word order... it's the same sentence as above except with a different word order)

naa fifo = a cat (super-indefinite... the listener has no idea what cat is referred

to... e.g. ~"there's a cat somewhere in the world that... [does something unspecified]")

nee fifo = a cat (indefinite... the indefiniteness is less extreme than the sentence above and is similar to the english article "a(n)")

noo fifo = cats (in general), or "the average cat", or "the typical cat", or "most cats", or something along those lines. "no" (the nominalized C of n-) is used to make generalizations about C. "no" can also be used in some cases to refer to "an average person" or "most people" etc. in the sentences where it's understandable that the sentence is referring to people, e.g. "nəü vüvi" = "people (in general) are stupid", "most people are stupid", "the average person is stupid" etc. Note, there's an important distinction between "no" and "nə". "no" refers to what is being generalized, whereas "nə" are the characteristics of what is being generalized. In the sentence "cats are stupid", "no" is the cat, whereas "nə" is "(something/someone) stupid". So, you can't stay "noo fifo waü vüvi" to say "cats are stupid", because the "are stupid" ("-ü vüvi") would refer to "noo fifo", and "no" simply refers to what is being generalized, **not** to its characteristics. So, to say "cats are stupid" you have to say "nəo fifo waü vüvi". In that case, the "are stupid" ("-ü vüvi") refer to "nə", that is, the characteristics of what is being generalized, and is therefore correct.

nøø fifo = the cat (definite)

nää fifo = THAT cat (the one you know which one I'm talking about, it's a very specific cat) (super-definite)

näë fifoi vobye sefsaë ya cei hüfo = THAT cat (you know which one) has eaten the cake I baked

Note that definite and indefinite can also be used in what are called "conditional statements", that is, statements that refer to a condition. E.g. "I want someone to hug me", or sentences with "if". Sentences with "want" are conditional because they literally imply "if [thing that I want] occurs, then my wish is fulfilled". They may not be grammatically conditional in English, but they are semantically conditional, no doubt. Example:

cei kelye füsea bote (unspecified definiteness) = I want to be hugged by "someone" (lit. by a human being, "bote")

cei kelye füsea naa bote (super-indefinite) = I want to be hugged by someone (literally anyone goes... that is... if there is someone, anyone, who hugs me, my

wish is fulfilled)

cei kelye füsea nee bote (indefinite) = I want to be hugged by someone (here it's less strict than super-indefinite... there may be **some** exceptions, some people that even if they hug me, my wish is not fulfilled, but *generally speaking* anyone goes...)

cei kelye füsea nəo bote (generalization) = I want to be hugged by someone (here it's an-inbetween... it's not necessarily a specific individual that I have in mind, but there may be **many** exceptions... there are some/many people such as if they hug me, then my wish is fulfilled, but it's definitely not everyone... it's certain people... the proportion is unspecified but it's a in-between "anyone" and "a specific individual"). As you can see, again, "nə" is used instead of "no", because in this sentence, "nə" (that is, the characteristics of what is being generalized) is "füsae cei kele" ("someone who I want to be hugged by"), whereas the "no" (what is being generalized) is "bote" ("human being"). So, what the sentence is saying is basically "human beings generally have the characteristics of being "füsae cei kele" ("someone who I want to be hugged by")"

cei kelye füsea nøø bote (definite) = I want to be hugged by someone (a specific individual, though the listener may not know who)

cei kelye füsea nää bote (super-definite) = I want to be hugged by someone (a specific individual, and the listener knows who, it's like "I want to be hugged by THAT person")

B moves A from location C to location D, through location E

hut-: B moves A from location C to location D, through location E

pak-: A happens despite of B, C is a table

gäb-: B is a key to open/close C

kaurkya jou hutya gäbe waø pako = why did you move/put the key(s) on the table? (yes, this question is heavily inspired by "Chop Suey" from System of a Down, lmaooo)

To like

beg- = to like in a very broad sense. It could be "A has a positive opinion of C", "A loves C (friendly, romantically, as a relative, whatever)", "A cares about C's

happiness", and stuff like that, or a lot more stuff than that, actually. A likes being B, and A likes C (event or noun phrase).

bzok- = A loves B (romantically/sexually)

zog- = sexual attraction ("A is sexually attracted to B")

ctüz- = A loves B (romantically)

fojd- = A likes B (in a friendly way, as a friend)

I may make others soon. Example sentences:

cei bzokye jo = I love you (romantically/sexually)

bzokye jo = [...] love(s) you

hoi bzokye ce = he loves me

begyo joi füsye ce = ["I", most likely] like it when you hug me

begyo joi füswe ce = ["I", most likely] like the hugs you give to me (it has literally the same meaning as the sentence above, but I had to translate the -u suffix with something that is a noun rather than a verb, somehow, lol)

cei begye füsea jo = I like being hugged by you/I like when you hug me

begyo fifo = [...] like(s) a cat/cats/this cat/etc.

begao fifo = someone who likes cats

bzokae jo = someone who loves you

cei bzoke = someone I love/the one I love

bzokea ce = someone I love/the one I love (same as above but different word order)

cei bego = someone I like/something I like/what I like/the one I like/etc.

fifoë begea ce = a/the cat(s) I like

cei begëo cei füse = someone who I enjoy hugging

begëo cei füse = someone such as, when I hug them, someone (which can be me, that person, or someone else entirely) enjoys that event/hug (however, in practice, it likely either means "someone who enjoys being hugged by me" or "someone who I enjoy hugging", depending on the context... who's enjoying the event is not specified, but it's relatively unlikely to be someone else other than

me or that person being hugged by me)

begae cei füse = someone who enjoys being hugged by me

And now, some violent stuff OwO lol

hoj-: B kills C

tix-: B hits C

bof-: C is a hammer

st-: A (event) is done through instrument B

ceu tixyo joü tata waistye bofo = I hit your mom with a hammer

ceu hojyo bükco waistye bofo = I kill a goat with a hammer

tat-: A is D's mom, B is E's parent(s), C is F's dad

joâ tato = your dad

joâ tatou tixyo joü tata waistye bofo = your dad hits your mom with a hammer

ceu hojyo bükcou zogea jo weistye bofo = I kill the goat you are sexually attracted to, with a hammer

hojeo bükco = someone who kills a goat

hojeo bükco waistöe bofo = someone who kills a goat with a hammer

bofoustëa hojeo bükco = someone who kills a goat with a hammer (same as above but with a different word order)

cye bofoustëa hojeo bükco = I, with a hammer, kill a goat

cye bofoustëa hojeo bükcou zogea jo = I, with a hammer, kill the goat you are sexually attracted to

cye bofoustëa hojeo bükcou ya joi zoge = I, with a hammer, kill the goat you are sexually attracted to (this word order better mimicks that of this English translation)

hojeistö = someone who kills through an unspecified method

hojeisaistö = a killer who does something unspecified with an unspecified method

hojeiseistö = something that a killer does (which may be unrelated to killing),

with an unspecified method

zol-: B causes C to be something poisonous, or poisons D (a victim), using the substance A

zoloo sefsa = poisoned cake

zoloi sefsa = poisoned cake (same as above, really)

hau hojyo ho = she kills him

hau hojyo ho waa zoloo sefsa = she kills him with a poisoned cake

hau hojyø zoleø ho = she kills him by poisoning him (lit. "she kills [someone unspecified, though pretty much certainly implied to be "him"] by being "someone who poisons him" ("zoleø ho"))

zoloi sefsai hojye ha wao ho = "with a poisoned cake she killed him" (same as above but different word order, something like ~"(with) a poisoned cake killed she him", Lili is extremely flexible when it comes to word orders... after all, its grammar is deliberately designed that way)

zoloi sefsai ya hau hojyo ho = "with a poisoned cake she killed him" (same as above but slightly different word order, something like ~"(with) a poisoned cake she killed him", in this sentence and in the sentence above an equivalent of the word "with" is not needed, because "zoloi sefsa" (the poisoned cake) is explicitly the A of "hoj-": B kills C through method A, or by being D)

kaustya hau hojyo jo = how did she kill him? (with what method did she kill him?)

zoloo sefsa = poisoned cake

sefsaë zolo = poisoned cake (same as above but different word order)

hoi hüfyo sefsa = he bakes a cake

hoi hüfoo sefsa = the cake he baked

sefsaë hüfoa ho = the cake he baked (same as above but different word order)

sefsaë ya hoi hüfo = the cake he baked (same as above but different word order, with the word order that mimicks that of English)

sefsaa hoi hüfo = the cake he baked (same as above, this word order also mimicks that of English and the phrase is shorter, though it may even out with the one above when you use it in a sentence because this one requires you to close it with "wa" if you want to say connect "the cake he baked" with literally

anything else... this phrase in particular literally means "something/what he baked, which is a cake", but yeah, the meaning is "a/the cake he baked"... though you don't need to close this with "wa" in some cases... like, if you say "the cake he baked yesterday", or "the cake he baked for your birthday" (as long as "for your birthday" refers to the act of baking the cake, and NOT to the cake itself, because in the latter case you MUST close it with "wa") or something like that, there are many situations where you don't close it with "wa" or any right omega separator... but I'm digressing here, lol).

sefsaa hoi hüfo waë zoli = the cake he baked is poisoned

sefsaa hoi hüfo wa ibvyø joi zidu= the cake he baked is for your birthday

sefsaa hoi hüfo wa ibvaø joi zidu = the cake he baked - for your birthday

Note for the sentence above: it means that the cake is baked by "him", and that the cake is for your birthday, but it's *technically* not specified that he baked the cake for your birthday. The "for your birthday" refers to the cake itself, not to the act of baking it. It's not a problem since the meaning of the sentence is very much understandable, but if you want to be pedantic, you can a Class II suffix. What we need as the head of the operand that is being nominalized is the act of baking. So, for instance:

"sefsaa hoi hüfo" = "a cake he baked". This is not what we want, since the head here is "sefsa" ("the cake")

"sefsaë ya hoi hüfo" = "a cake he baked". This is what we want, because the head here is "hüfo" ("something that is baked", but because it will be the A of the z-operator, B will refer to "sefsaë ya hoi hüfu", "the act of him baking the cake")

sefsaë ya hoi hüfo ibvaø joi zidu = the cake he baked - for your birthday (without a Class II suffix, so here "for your birthday" refers to the cake itself, not to the act of baking it... so the cake itself is for your birthday but for example may had been baked for a different reason, e.g. by a guy (referred to as "ho", which means "he") who works in some industry, and then it was sold at a supermarket, and then the one who bought it gave it to you, for your birthday... so yeah, "he" (e.g. a guy working at an industry) did bake the cake, alright, but not necessarily for your birthday (though it may as well be... it's just not specified)... however, the cake itself IS for your birthday)

sefsaë ya hoi hüfo ibvöø joi zidu = the cake he baked for your birthday (with the class II suffix... here "for your birthday" refers to the act of baking the cake... so

yes, he baked the cake for your birthday!)

sefsaë ya hoi hüfo ibvöø joi zidu waë zoli = the cake he baked for your birthday is poisoned

sefsaë hüfa = someone who bakes a cake

sefsaë hüfo = a baked cake

sefsaë hüfa ibvöø joi zidu = the one who baked the cake for your birthday (sounds like "cake-baker for your birthday" due to word order, but the meaning is "someone who bake(d) a cake for your birthday", and "for your birthday" refers to the act of baking the cake, not (necessarily) to the cake itself)

sefsaë hüfa ibvöø joi zidu wai kelye hojeo jo = the one who baked the cake for your birthday wants to kill you

Reflexive and obviative

fr-: B is a reflexive "object"

br-: A is an obviative "object" that has the same "gender/animacy" as the subject, B is an obviative "object" of any gender/animacy, C is an obviative "object" that has the same animacy as the subject.

Note: "same gender/animacy" mimicks between feminine, masculine, inanimate and abstract. Animate, inanistract, concrete and universal are broader and therefore are not mimicked by "bra". "same animacy" means that "bro" mimicks between animate and inanistract, while ignoring the gender and abstractness/concreteness.

Example:

hojwofre (or "freëhoju") = suicide

hau hojyo ha = (lit. "she killed she") can mean "she killed herself" or "she killed another girl"

hau hojyo fre = she killed herself

hau hojyo bra = she killed another girl

hau hojyo bre = she killed another person/animal/being/etc.

hau hojyo bro = she killed another person/animal/being/etc. (ok, I admit "killing" was not a great example, as you can only kill animate beings -.-)

beg-: A likes (in a broad sense) being B, or A likes C (noun phrase or event)

hai begyo fre = she likes herself

hai begyo bra = she likes another girl

hai begyo bre = she likes another person/animal/being/thing/object/abstract concept/etc. (the object can be anything)

hai begyo bro = she likes another person/animal/being/etc. (animate being... since "she" is animate... if the subject was inanistract then the object indicated by "bro" would also be inanistract... which is... inanimate or abstract...)

hau hojwo fre = her suicide (can also be spelled as "hau hojwofre", as I already said, spaces are arbitrary in Lili)...

ceu junyo fre waa hofswe cei dee fifo = I blame myself for the death of my cat

Well, uh... perhaps I should put some more positive examples lol

cei begyo fre = I like myself

begwofre = self-love (~"self-like", "self-appreciation")

freëbegu = self-love (same as above but different "word" order... I mean, I haven't put spaces in this, for aesthetical reason, but it's literally the same logic as always lol)

freëbega = someone who likes themselves

begaofre = someone who likes themselves

dov-: A hates/dislikes being B, A hates/dislikes C (noun phrase or event)

freëdovu = self-hatred

freëdova = someone who hates themselves

cei dovyo fre = I hate myself

cei dovyo ce = I hate myself (it's also correct)

cei begyo ce = I like myself

töd-: A is the target audience for product/thing B

Examples:

jix-: A is a book, B is a knife

tödea tcice = something for kids (i.e. children are the target audience)

jixau tödea tcice = a book for kids

jixau tödya tcice = either "books are for kids" or "this book is for kids" (of course can be disambiguated)

kai tödye jixa = who is (this) book for? (i.e. "who is the target audience of (this) book?"), or "who are books (in general) for?" (though I'd say this intepretation may be more unlikely? idk)

tödeafa = something for girls/females

faitöde = something for girls/females (same as above)

faitödi = "this is for girls"

tödyafa = "this is for girls" (same as above)

faitödee jixa = a book for girls

faitödye jixa = "this book is for girls" or "books are for girls"

jixau tödea sao tcice = a book that is not for childen (lit. "a book that is for -> not children", i.e. the target audience of the book is "what is not children", or "non-children").

jixai sao tödea tcice = a book that is not for children (lit. "a book that is not -> something for children" i.e. "something for children" is something that the book is not)

sao jixau tödea tcice = something that is not a book for children (technically speaking, it could even be a strawberry... it just refers to something that is not "a book for children", that's it)

"can" and "can't"

haz-: it's impossible for B to occur ("the probability of event B is ~0%")

ðøn-: it's possible for B to occur

ɬib-: it's certain for D to occur (tense is unspecified, it can be past, present, future, gnomic etc.) ("the probability of event D is ~100%")

cel-: A is willing to be B

dëθ-: B is unwilling to be C

zülʒ-: B "can" (i.e. "has the skills") to be D

guɸ-: B "cannot" (i.e. "does not have the skills") to be F

Examples:

hazëe krohe = something that is impossible to be destroyed ("something indestructible")

cye hazëe krohe = I'm indestructible

nözaa hazëe krohe = a house that cannot be destroyed ("an indestructible house")

hazye krohye nöza = it's impossible to destroy a (specific (presumably)) house

hazye hojyo ho = it's impossible to kill him (~"he's unkillable", ~"he's impossible to kill")

hazëe hojo = someone/something that is impossible to kill ("unkillable", though perhaps not necessary immortal, depending on the interpretation of "kill"?)

ceu dëθyo füsae jo = I'm unwilling to hug you

cei celye füsae jo = I'm willing to hug you

nøb-: B swims in place/substance D

ceu zülʒyø nøbe = I can swim

ceu guɸyə nøbe = I can't swim

zülʒeø nøbe = someone who can't swim

ceu guɸə = something I'm unable to do (due to the lack of skills)

Unrelated, but here's the full definition of sot-:

sot-: A is advanced, high quality, sophisticated, B is an apple, C builds/creates/produces D, E is a liquid, F is having a hallucination

Examples:

ceë sotyø nöza = I build a house

nözaü sotøo ce = a/the house built by me

nözaa ceë sotø = a/the house that I built (same as above but with a different word order... and a different structure, since here the house is the primordial rather than the event of construction)

ceë sotø = something that I built/created, "my creation"

nözaü soto = a house builder (someone who builds a house)

sotoø nöza = someone who builds a house (same as above but different word order)

sotwø nöza = the process/activity of building a house ("construction of a house" may be a good translation?)

sotwø ceu nöza = the process/activity of building my house

soto = someone who builds/creates/produces something

sotø = something that is built/created/produced, a creation, a product etc.

sotä = a liquid

sotə = someone who's hallucinating

sotwə = a hallucination

sotää sefsa = a liquid cake

ceu dëθyo vobae sefsaë hüfoa jo = I won't (i.e. am unwilling to) eat a cake baked by you

bya jou züɮyø nøbe = can you swim? ("can" not as a request, but in the sense of "are you capable of swimming?")

jou züɮyø nøbe waübi = you can swim, right? (the speaker believes the answer is "yes" but asks for confirmation, just to be sure)

dat-: A doubts of being B, A doubts that C is the case

data = someone who doubts

dato = something that is doubted

cei datye hoi ctüze = I doubt that he's in love with me (lit. "I doubt of being someone who he's in love with"... "hoi ctüze" means "someone who he's in love with", and that's what I'm doubting that I am)

cei datyo ceü tatya tsëe vobae fifo = I doubt that my mom just ate a cat

datwa/datwe/datwo = doubt ("the act of doubting")

ðüx-: (proximal demonstrative) this A (nominal), this is A (verbal).

ðüxya nözaa datwaë sotø = this is the house that doubt built (yes, it's an A Day To

Remember reference!)

Word orders (and different words as "verbs")

Word orders in Lili are extremely flexible! All word orders are available, SVO, SOV, OVS, OSV, VSO, VOS. Not to mention, "noun + adjective" or "adjective + noun" (well, it's not actually adjectives or nouns, since those don't exist in Lili, but I mean, semantically, not grammatically). These sentence all have "vob-" (in this case, "to eat") as a verb with the -i suffix, but pretty much any word can be the "verb" of a sentence. Sentences with vob- as a verb:

cei vobye sote = I eat an apple (SVO)

cei ya soteu vobi = I eat an apple (SOV)

soteu vobya ce = I eat an apple (OVS)

soteu ya cei vobi = I eat an apple (OSV)

vobya ce wae sote = I eat an apple (VSO)

vobye sote waa ce = I eat an apple (VOS)

With "c-" ("me") as a "verb":

cye vobae sote = I eat an apple (SVO)

cye soteu voba = I eat an apple (SOV)

soteu voba uci = I eat an apple (OVS)

vobae sote wauci = I eat an apple (VOS)

If "c-" ("me") is a "verb", then OSV and VSO cannot be expressed. Here are the sentences with "sot-" ("apple") as a "verb":

cei vobeu soti = I eat an apple (SVO)

sotye vobea ce = I eat an apple (OVS)

sotye cei vobe = I eat an apple (OSV)

vobea ce wau soti = I eat an apple (VSO)

If "sot-" ("apple") is a verb, then SOV and VOS cannot be expressed. vob- ("A eats B") has two operands, one for the subject and the other one for the object, and the operands can be put to the left or the right (or one on the left and one on the right), creating all possible word orders. However, if "I" or "apple" are made

verbal, they mean "[something] is me" or "[something] is an apple", therefore they only have one operand, and the sentences literally mean something like "I am one who eats an apple" or "the apple is something I eat", and therefore if "I" is the verb, it cannot be located in the middle, and the same reasoning applies to "apple". If one of those two is a "verb", then it has to be either at the beginning or at the end.

"I am a man who walks alone" (Iron Maiden reference, lol)

sob-: A plays game B "against" C

cei sobyo jo = I play (an unspecified game) against you (i.e. you are the opponent in the game)

Example sentences:

cei kelye soba = I want to play

kau sobi = what [are you] playing? (note: depending on the context, tense and subject may vary, but it should be obvious when considering the context), or, a more accurate translation, "what [game] is being played?". The subject should be clear from the context, usually.

kau sobya jo = what are you playing? (here, the subject is specified)

bot-: B is a human, A is a female human, C is a male human

fiθ-: A walks from place B, passing through place C, to (destination) D

voz-: B is alone

s-: A is B, not C

ren-: A is a female adult human being, F is an adult human being, C is a male adult human being

"I am a man who walks alone" (taken from "Fear of the Dark" from Iron Maiden). "geno" means "man" ("male adult human being"):

ce = I/me

cei fiθi = I walk

ceë reni (or "cye reno") = I am a man

renoi fiθi = a man walks

renoi fiθa = a man who walks

renoi fiθyu vozi = a man walks alone (the act of walking is done in an "alone" manner)

renoi fiθau vozi = a man who walks, and who is alone (here, "alone" refers to the man who walks, not to the act of walking)

In the sentence above, "alone" refers to the man who walks, not to the act of walking. In order for "uvozi" ("... is alone") to refer to the act of walking, a Class II suffix. That is, using that suffix, "is alone" will refer to "renoi fiθu", "the act of walking done by the man", rather than to "renoi fiθa", "the man who walks".

renoi fiθau vozö = a man who walks alone (in an "alone" manner)

cye renoi fiθau vozö = I am a man who walks alone

voze = someone who is alone

renou voze = a man who is alone

vozee reno = an alone man (same as above but with a different word order)

Etc.

cye mo = I am male

cye fa = I am female

cye boto = I am a male human being

cye bota = I am a female human being

cye bote = I am a human being

cye reno = I am a male adult human being (a man)

cye rena = I am a female adult human being (a woman)

cye renə = I am an adult human being

Here's a word for "unspecified gender" to ambiguate "mo" and "fa". This, grammatically, is called "animate":

fn-: B is animate (ambiguation of male and female)

Random stuff

fic-: A is alive, B is born from C

ts-: A is a sentence in the past tense, B is a sentence in the immediate past, C is present tense, D is immediate future, E is future tense

e.g.

joü tatai fici = your mom is alive

hai fici = she's alive

hau fici = she's born

haë fici = she gives birth (i.e. to a newborn offspring, obviously)

haë ficye ce = she gave birth to me

ceu fico = the one who gave birth to me (basically it's another way to say "my mom"... perhaps more poetic, but not necessarily)

haë ficye bota = she gives birth to a "girl" (a female newborn baby, in this case... "bota" means "female human being", regardless of age, but the meaning may vary depending on the context, it can mean "girl", "woman" etc.)

bac-: A is a female newborn baby, C is a newborn baby, E is a male newborn baby

haë ficye baca = she gave birth to a "girl" (a female newborn baby)

haë ficye bacä = she gave birth to a "boy" (a male newborn baby)

haë ficye hoje = she gives birth to a killer

vobae sote = "someone who eats an apple", or "someone who eats apples"

bëtëa vobae sote = someone who habitually eats apples

tsëe vobae sote = someone who has just eaten an apple

klal-: A looks like B

nij-: A sees B ("see" is an unfocused action, the focused action is "to look at" or "to watch")

hüθ-: D is a ghost

hüθø = ghost

nijae hüθø = someone who sees/has seen/etc. a ghost

tsëe nijae hüθø = someone who has just seen a ghost

joi klalye tsëe nijae hüθø = you look like someone who has just seen a ghost

cis-: B welcomes C to A

cisya = welcome!

cisya ceu nöza = welcome to my house!

bal-: A is the top of B

xuc-: C is a mouse (animal)

ðüθ-: C is the bottom of D

nx-: A is a part of B (in many senses, not just physical/spatial) (and therefore, "B includes A as part of it")

Note: for euphonic purposes, a proper left alpha separator can be placed before an operator, even if the operand itself is unspecified. E.g.

inxae ceu nöza = a part of my house

balae ceu nöza = the top of my house (the roof, presumably)

ns-: A is inside B (note: "inside" here doesn't necessarily refer to an enclosed or indoor place, it can even be an outdoor place, e.g. a city, a park etc. ns- just means that A is inside the spatial limits of B), C is inside/on top of/under/just outside/very near/located at D (generic locative);

Note: for euphonic purposes, a proper left alpha separator can be placed before an operator, even if the operand itself is unspecified. E.g.

insae ceu nöza = something that is inside my house

xuco insye ceu nöza = a mouse is inside my house

As already mentioned, spaces in Lili are completely arbitrary, it's purely aesthetics i.e. what you want to look like a "word", so if you want to say "xucoi nsye ceu nöza" to say "a mouse is inside my house", that's fine, too. There's no "standard" spacing in Lili, all the example sentences I give are my own personal aesthetical preference.

xuco insae ceu nöza = a mouse that is inside my house

hüθø insae ce = the ghost inside of me/a ghost that is inside of me

hüθø insye ce = a ghost is inside of me/there's a ghost inside of me

"Alternative" spacing (note: there's no default or "proper" spacing in Lili, I just write in the way I prefer aesthetically, but any spacing is equally correct): ce idee

fifo = my cat. "idee" is like the particle "no" (の) in Japanese, which indicates that what comes before it is the possessor and what comes after it is what is being owned/possessed. In some words, "idee" is not required, but that entirely depends on the operator's definition.

cei dee fifo = ce idee fifo = ceideefifo = ceidee fifo = ceide efifo = c e i d e e f i f o = cei dee fif o = ce id ee fi fo = ceid eefi fo = ceid ee fifo etc. = my cat

süb-: either just "A is evil", or "A is evil/has committed evil actions against B"

hoi sübi (or "hyo süba") = he's evil

gül-: C is sad

bya jyo gülo = are you sad?

kaurkya jyo gülo = why are you sad?

kaëji (or "kyajo") = This is a vague question. It can mean, for example, "who are you?", or "what are you doing?", or "what characteristic(s) do you have?" etc. But of course, these meanings can be disambiguated.

stax-: C is a pen

sl-: A is (located) on (top of) B

pak-: A happens despite of B, C is a table

pax-: A tries to be B

cei paxye voba = I'm trying to eat

cei paxei vobe = what I'm trying to eat

cei paxeuva = what I'm trying to say

staxoi slye pako = the/a pen is on the table

staxoi slae pako = the/a pen on the table

xüð-: A goes to war against B

cei ficyi pakye hüfei paxye vobae ce = I'm alive despite (the fact that) a dog tried to eat me

As for pak-, putting B before it and A after it (so... "pakya"), creates a meaning like "but" in the sense of "despite that". This is one of those cases where reversing the order of the operands creates a meaning that requires a different word in English, like "because" vs "therefore". Example:

hüfei paxye vobae ce weu pakya cei fici = A dog tried to eat me, but (i.e. "despite that") I'm alive.

gülou paköa füswa = someone who is sad despite of a hug

stib-: B sells A to C, (and therefore, another definition is:) C buys A from B

"sell" and "buy" are words that differ only due to word order, just like "because" and "therefore", and some other.

ceu stibyo jo waa jixa = I sell you a book

ceu stibya jixa wao jo = I sell a book to you (same as above but with a different word order)

ceë stibya jixa wae jo = I buy a book from you

stibwa jixa = the purchase/sale of a book (it's *literally* the same event, just "seen" from different perspectives)

stibea jixa = someone who sells a book

stiboa jixa = someone who buys a book

stibaa jixa = a book that is sold/bought (well, if a book is bought, then it's *necessarily* sold, and viceversa)

Other stuff:

nks-: A is hybridized with B

fifounksaa bota = cat girl (i.e. "a female human who is hybridized with a cat")

Means of transportation

Example:

vüh-: A is a car

So:

vüha = car

föt-: A goes from place B to place D, passing through place C, using vehicle E (note: E can also include "by foot"!). F is the passenger (note: if the "vehicle" is "by foot", then F is someone who is following A, and A "leads" F to the destination, especially (but not only) if F does not know where the destination is).

xav-: A is the driver/passenger of vehicle E (note: "vehicle" includes travelling through foot, i.e. walking), who travels from B to D, passing through C. Note: with this operator, A can be an event, and B, C and D are like the equivalents of location-based ablative, perlative and lative cases.

The difference between "föt-" and "xav-" is that "föt-" requires you to specify if one is the "driver" (or "leader" when walking by foot) or if one is the passenger (or "follower" when walking by foot), whereas "xav-" ambiguates the driver and the passenger, making it more similar to the English verb "go":

cei fötyø jou nöza = I go to your house (either as a driver if I'm driving a vehicle, or if I'm walking then I know where I'm going and I'm not following someone)

ceâ fötyø jou nöza = I go to your house (either as a passenger, or if I'm walking then I likely do not know or do not remember where your house and I'm following someone (e.g. a friend) to reach the destination)

cei xavyø jou nöza = I go to your house (it's not specified whether I'm the driver/leader or the passenger/follower, just like in the English verb "go")

fötaä vüha = the driver of a car (someone who goes to an unspecified place by driving a car)

vühaö föta = car driver (same as above but with a different word order)

kaö fötya jo waø ceu nöza = "how" (i.e. ~"with what vehicle (including walking)?") did/will you get to my house?

kaöya joi fötyø ceu nöza = ~"how did/will you get to my house?" (same as above but with a different word order)

kaü fötya jo = where do you go?

kaü fötya jo waä vüha = where do you go with a car?

cei xavää vüha = ~"the car I travel with" (in the sense of being either a driver or a passenger of that car, and it's also not specified who owns it)

vühaö xaväa ce = ~"the car I travel with" (same as above but with a different word order)

vühaa cei xavä = ~"the car I travel with" (same as above but with a word order that best mimicks that of English... also this one has a different hierarchy since here "vüha" (the car) is the primordial, rather than "xavä" ("the vehicle one (A) travels with, either as a passenger or as a driver"))

ceidee vüha = my car (one that I own)

cei fötää vüha = the car I drive (not necessarily habitually, and it's not *necessarily* the case that I own that car, it could be someone else's car that I'm driving, for some reason)

cei fötä = a vehicle that I drive

ceâ fötä = a vehicle that I'm a passenger in

cei xavä = a vehicle that I travel in (either as a driver or as a passenger)

Other vehicles:

xøn-: D is an airplane

cüpl-: B is a submarine

xob-: C is a helicopter

vlaz-: E is a tank (vehicle)

Body parts

Body parts follow the structure of "X is Y's [body part]". Note that in Lili, the number (e.g. singular/plural) of words is unspecified by default. I won't always put (s) in the translation but keep in that mind.

giz-: A is B's eye(s)

xib-: C is A's head

Examples:

giza = eye(s)

xibo = head

ceu giza = my eyes

cei xibo = my head

cei xibi = ~"it's my head", ~"that's my head" (or something along those lines, but the meaning may vary slightly depending on the context)

So, this is how it works. And now, a few dark sentences, because I love dark humor lmao:

ceâ tatyo tsëø tixeo jo waistöe bofo = my dad is about to hit you with a hammer

ceâ tatyo tsëø tixeo joi xibo waistöe bofo = my dad is about to hit your head with a hammer

ceâ tatyo tsëø tixeo joü tata waistöe bofo = my dad is about to hit your mom with a hammer

ceâ tatyo tsëø tixeo joü tatai xibo waistöe bofo = my dad is about to hit your mom's head with a hammer

jirg-: A is spiky (the spikes themselves are B, whereas with -u you nominalize the "spikiness", the fact that A is spiky)

ceâ tatyo tsëø tixeo joü tatai xibo waistöe jirgaa bofo = my dad is about to hit your mom's head with a spiky hammer

jirga = something spiky

jirge = spikes

jirgaa bofo = a spiky hammer

jirgea bofo = the spikes of a (spiky) hammer

jirgwa bofo = the "spikiness" of a (spiky) hammer

bofoi jirgae dita = a hammer with red spikes

bofoi ya ditau jirga = a hammer with red spikes (same as above but with a different word order, one that mimicks that of English)

bofoo ditau jirga = a hammer with red spikes (even better, as I don't need the omega separator "ya" here, so it's a bit shorter)

ditau jirga = something with red spikes

ditau jirge = red spikes

bofoi ya ditau jirge = the red spikes of a hammer

ditau jirgea bofo = the red spikes of a hammer (same as above but with a word order that mimicks that of English)

Left and right

"Left" and "right"... how to say these in Lili? There's no single word for these, because "left" and "right" can mean various things. There are three main meanings:

1: Leftward/rightward movement

2: Position at the left or at the right of something else

3: Specifier: among a set of things, it specifies which one you're talking about, e.g. "left hand" (there are two hands, and it specifies the left one)

Here are six words for those meanings:

blaz-: A moves leftwards

züfn-: F moves rightwards

ɸäm-: A is positioned to the left of F (and therefore, "F is positioned to the right of A")

nim-: A is the leftmost one among two or more set of B's (e.g. "left hand")

xoð-: F is the rightmost one among two or more set of E's (e.g. "right hand")

Examples:

blaza = someone/something that moves leftwards

züfnə = someone/something that moves rightwards

blazwa = movement to the left

züfnwə = movement to the right

nimae föse = left hand

xoðəä föse = right hand

jivr-: F is a fridge

jogei ɸämyə jivrə = the fork is at the left of the fridge

jogei ɸämaə jivrə = the fork at the left of the fridge

jogeâ ɸämya jivrə = the fork is at the right of the fridge

jogeâ ɸäməa jivrə = the fork at the right of the fridge

And now... *suspense music* some dark humor (lmao!). Here is a nuance not easily expressed in English:

cei fnafye voboø zübo irnae joü tatau nexaa föse = I have a fetish for drinking blood that comes out of your mom's severed hand(s) (it doesn't specify which one, left or right... it's a sentence I used as an example much earlier in this page)

cei fnafye voboø zübo irnae nimae joü tatau nexaa föse = I have a fetish for drinking blood that comes out of your mom's left severed hand (note: this implies that both of your mom's hands are severed... the A of nim- is the leftmost one among a set of two or more B's... the B in this case is "joü tatau nexaa föse" (your mom's severed hands), which means that both of your mom's hands are severed, and my fetish is drinking the blood that comes out of the left severed hand)

cei fnafye voboø zübo irnae joü tatau nexaa nimae föse = I have a fetish for drinking blood that comes out of your mom's severed left hand (note: this contains no information as to whether the right hand was severed or not... the left hand of your mom was severed and it's my fetish to drink the blood that comes out of it... this is because the B of nim- now is just "föse", which means "hand"... and nex- (A is a part of B that has been separated from B) has "joü tata" ("your mom") as its B, and "nimae föse" ("left hand") as its A... so, "joü tatau nexaa nimae föse" means that the left hand is a part of your mom that has been separated from your mom... whereas "nimae joü tatau nexaa föse" refers to the leftmost of "joü tatau nexaa föse" (your mom's severed hands), which implies that both of your mom's hands were severed... this is a nuance that cannot be easily expressed in English, and it's so unhinged, I love it XD this isn't something intentional that I planned beforehand, it's just a side effect of having a grammar entirely based on relationships! It's epic XD)

"I see a man with a telescope"

The infamous sentence lmao

pøbz-: C is a telescope

pøbzo = telescope

ren-: A is an adult female human, F is an adult human, C is an adult male human

reno = man

nij-: A sees B

cei niji = I see [something/someone unspecified]

cei nijye reno = I see a man

cei nijye renowai stye pøbzo = I see a man with a telescope (it is me who is using the telescope, and through that telescope I see a man)

cei nijye renoisai stöe pøbzo = I see a man (who does something unspecified) with a telescope (it is the man who is using the telescope, to perform an unspecified action)

Numbers

Zero to nine

z-: there are no E's

c-: there is one A

d-: there are two C's

f-: there are three B's

g-: there are four D's

h-: there are five E's

j-: there are six A's

k-: there are seven B's

p-: there are eight A's

s-: there are nine D's

zä = zero

ca = one

do = two

fe = three

gø = four

hä = five

ja = six

ke = seven

pa = eight

sø = nine

Ten, hundred, thousand, million, billion, trillion etc.

bl-: there are [B multiplied by ten and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

cf-: there are [B multiplied by a hundred and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

fs-: there are [B multiplied by a thousand and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

gn-: there are [B multiplied by ten elevated to the power of (D*3+3) and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero, if D is unspecified, it's one)

Example numbers:

zä = zero

ca = one

do = two

fe = three

gø = four

hä = five

ja = six

ke = seven

pa = eight

sø = nine

bla = ten

caëbla = eleven

doëbla = twelve

feëbla = thirteen

gøëbla = fourteen

häëbla = fifteen

jaëbla = sixteen

keëbla = seventeen

paëbla = eighteen

søëbla = nineteen

doubla = twenty

doublaoca = twenty-one

doublaodo = twenty-two

doublaofe = twenty-three

feubla = thirty

gøubla = forty

häubla = fifty

jaubla = sixty

keubla = seventy

paubla = eighty

søubla = ninety

cfa = a hundred

cfaoca = a hundred and one

cfaodo = a hundred and two

cfaobla = a hundred and ten

cfaoblaoca = a hundred and eleven

cfaoblaodo = a hundred and twelve

doucfa = two hundred

feucfa = three hundred

fsa = a thousand

doufsa = two thousand

doufsaodoublaohä = two thousand and twenty-five

doufsaodoublaoja = two thousand and twenty-six

feufsa = three thousand

blaufsa = ten thousand

doublaufsa = twenty thousand

cfaufsa = a hundred thousand (100,000)

gna = a million

dougna = two million

feugna = three million

blaugna = ten million

cfaugna = a hundred million

doügna = a billion

paugnaødo = eight billion

paugnaødo waa bote = eight billion people

paugnyødo waa bote = there are eight billion people

feügna = a trillion

gøügna = a quadrillion

häügna = a quintillion

etc.

Example sentences (to expand)

caa sote = one apple

doo sote = two apples (i.e. "apples, of which there are two")

fee sote = three apples

cei vobye doo sote = I eat two apples

vic-: A happens B times

jei füsye ce = you hug me

tsye joi füsye ce = you've just hugged me

tsye joi füsye ce wei vicye do = you've just hugged me twice (the sentence structure is "you've just hugged me - (is an event that happened) twice")

tsye joi füsye ce wai vicye do = you've just hugged me twice (the sentence structure is "something that has just happened is: you hugged me twice")

vëdya joi füsye ce wei vicye do = you hugged me twice yesterday (same reasoning as above, as an omega separator you can use "wa" or"we", the meaning is the same)

tsye joi füsye ce weiya dou vici = you've just hugged me twice (with this word order, the sentence ends with "dou vici" ("two times"), which better reflects English's word order)

vicae do = something that happens/happened/will happen twice

dou vica = (same as above)

dou vici = "it [something unspecified] happened/happens/will happen twice!"

vicye do = (same as above)

vicea joi vobye sote = the number of times you eat an apple

vicea joi füsye ho = the number of times you hug him

vëdya joi füsye ce wei vicye ka = how many times did you hug me yesterday?

kau vicya vëdya joi füsye ce = how many times did you hug me yesterday? (same as above but with a word order that better mimicks that of English)

kau vicya joi füsye ce wai vëdi = how many times did you hug me yesterday? (same as above but with a word order that best mimicks that of English, with "yesterday" at the end as well)

kau vici = how many times?

dyo sote = there are two apples

This is how numbers are used. Numbers from zero to nine will be regular nominalized operands, whereas "ten", "a hundred", "a thousand" etc. have the structure of "there are (X multiplied by [e.g. ten] and then added to Y) Z's", so it's easy to form numbers based on that.

Ordinal numbers are formed with the ð- operator:

Definition:

ð-: B is the [ordinal A] C

E.g.

doiðeo cei vobe = the second thing that I ate/will eat

vëdëa cei vobe = something that I ate yesterday

doiðeo vëdëa cei vobe = the second thing that I ate yesterday

soteu ya doiðyo cei vobe = an apple is the second thing that I ate/will eat

sotye doiðeo vëdëa cei vobe = an apple was the second thing I ate yesterday

sotye doiðeo cei vobei vëdö = an apple was the second thing I ate yesterday (same as above but with a word order that mimicks that of English)

ces-: A is the Moon

cesa = Moon

ceu ðyaca = I'm the first

ceu ðyaca wao renoi slae cesa = I'm the first man on the Moon

cye caiðeo renoi slae cesa = I'm the first man on the Moon (same as above but with a different word order and grammatical structure, this is one syllable shorter as there are no omega separators here)

cei syo ðeaca wao renoi slae cesa = I'm not the first man on the Moon (I may or may not have been on the Moon at all!)

cei syo caiðeo renoi slae cesa = I'm not the first man on the Moon (same meaning as above but with a slightly different word order and the sentence is one syllable shorter since it doesn't need the omega separator with this word order)

ceu ðyacaësa wao renoi slae cesa = I'm not the first man on the Moon (I *have* been on the Moon, but with an ordinal that is not "first"... that is, I have been on the Moon, I've just not been the first)

ceu ðyaca = I'm the first

ceu ðyacaësa = I'm not the first (I still have the characteristic described by the operand C, just not the first, but a different ordinal)

ceu ðyado = I'm the second

ceu ðyafe = I'm the third

ceu ya doiði = I'm the second (with a morphology that better resembles that of English)

ceu ya feiði = I'm the third

cye caiðe = I'm the first (actually... this is the closest to English IMHO, no omega separator here)

cye doiðe = I'm the second

cye feiðe = I'm the third

caiðye ce = I'm the first

doiðye ce = I'm the second

feiðye ce = I'm the third

So yeah, this is how it works.

Note: cardinals only serve to quantify. For everything else, you must use ordinals. E.g. (tricolons will be explained immediately below, but basically, they serve to "contain" text that is foreign and/or grammatically incorrect in Lili):

⁝Tekken 6⁝ is NOT pronounced "tekken ja", not even "tekken ija" (that would mean that there are six "Tekken's", it's just a quantifier), you must pronounce it as an ordinal, that is:

⁝Tekken 6⁝ = (pronounciation) "tekken ëðeaja", which is literally translated as "tekken sixth"

Tricolon

The tricolon in Lili introduces an operand that is either a foreign text, or a grammatically incorrect Lili speech. Basically, anything other than a grammatically correct Lili speech must be introduced with a tricolon in Lili. They must indicate where the introduced speech begins and ends. E.g.

⁝No Man's Sky⁝ usobu = No Man's Sky gameplay

Note that the content inside the tricolon in Lili may have predetermined spaces, so you can't type "No Man's Sky" as "NoMa n'sS ky", for example. However, if what you introduced is a grammatically incorrect Lili speech, then yeah, you can use spaces aesthetically as you prefer, but if it's something in a foreign language then you must keep the original spelling intact. The tricolon itself must be placed in such a way that the text it contains has no spaces *internally* between the tricolon and the introduced text. Outside of the tricolon, spacing can be placed in the way you want, as usual. The tricolon has no pronounciation, it's only used in written text. This breaks the audio-visual isomorphism that should be important in a loglang, but I don't care, it's not that big of a deal, IMHO.

⁝No Man's Sky⁝ usobu = ok

:No Man's Sky : usobu = wrong, because the "No Man's Sky " text has a space at the end.

:No Man's Sky:u sobu = ok! Spaces outside of the tricolon can be used in the way you want.

:No Man's Sky: usobwë ðeado = No Man's Sky gameplay part two (lit. "the second gameplay of No Man's Sky")

"sobwa/sobwe" can be translated as "gameplay" in English, but it doesn't necessarily refer to a full gameplay, just an instance/event of someone playing some game.

Other examples of tricolon uses:

cye :John: = I'm John

bëtya cee :John: wai vobye fifo = I, John, habitually eat cats

cee :John: waisye bëtëa vobae fifo = I, John, habitually eat cats (same meaning as above but the word order resembles that of English)

cei füsye :Mizuki: = I hug Mizuki

cei füsye :Mizuki: wai vicye do = I hug Mizuki twice

kaurkya tsye :Sakura: ifüsye ce = why did Sakura just hug me?

kaurkya tsye :Sakura: ifüsye ce wai vicye do = why did Sakura just hug me twice?

Note that what is inserted inside the tricolons cannot have its own operands, but can be the operand of another operator.

zav-: A's name is B (content of the name)

cei zavye :Hamza: = my name is Hamza (of course, you can also just say "cye : Hamza:" ("I'm Hamza"))

cei zavye vüvø = my name is "vüvø" (here you must not use the tricolon because "vüvø" ("something/someone stupid") is a grammatically correct Lili speech, but if for some reason "vüvø" is also a text in another language and it means something else, then in that case you must use the tricolon, if the text is from another language and it just happens to also mean something in Lili)

To describe the name rather than stating what the name is (the "content" of the name), use the -u suffix on zav-

cei zavu üvüvi = my name is stupid ("stupid" is a description of the name, not the

content of the name)/I have a stupid name

cei zavu irkea cye sëco = my name is something that makes me happy

cei zavye rkea cye sëco = my name is "rkea cye sëco" ("something that makes me happy")

cei zave = my name (the content of the name, so if my name is John, "cei zave" is John)

cei zavu = (the characteristics of) my name (its description, so "cei zavu" can be something like "stupid", "pretty", "boring", "standard", "unusual" etc.)

To describe your name in a sentence, say "cei zavu" (my name) and then describe it as you would describe anything else. To nominalize it (e.g. "stupid name"), you have two options, either use a Class I suffix on the "adjective" and keep the -u suffix on "zav-", or use a Class II suffix and use the -e suffix on zav-. However, keep in mind that the two do NOT have the same grammatical properties! Here is the explanation:

vüvøø zavwe = (the characteristics of) a stupid name

vüvëø zave = a stupid name

The difference between the two is that "vüvøø zavwe" is the characteristics of a stupid name, whereas "vüvëø zave" is the content of a stupid name. Here are two example sentences to illustrate the difference:

cei dovyo vüvøø zavwe = I hate stupid name(s)

Here, "vüvøø zavwe" (stupid name(s)) is "cei dovo" (something that I dislike/hate). You cannot say "cei dovyo vüvëø zave" to say "I hate stupid names", because in that case you would be saying: ""cei dovo" is a stupid name". Likewise, in order to say "John is a stupid name", you have to say this:

:John: isye vüvëø zave = John is a stupid name

In order to understand certain words in Lili you have to make examples. Some examples of "vüvøø zavwe" may be... "something that I hate", "something that I laugh at", "something I don't want to have" etc. whereas some examples of "vüvëø zave" may be (depending on the opinions, lmao) "Pippi Longstockings", "Lava Boy", "John", "Mr Muscle" etc.

vüvøø zave = the name "vüvø"

vüvøu zave = the name "vüvø" (same as above but different hierarchy, here

"zave" is the primordial rather than "vüvø")

vüvøu zava = someone whose name is "vüvø"

vüvøø zava = someone who has an unspecified name, and is stupid (the person is stupid, not the name)

vüvëø zava = someone who has a stupid name

vüvøi zave = the name of a stupid person (here it's the person who is stupid, not the name)

cei zavu = (the characteristics of my name)

zavwe ːFernandoː = the characteristics of the name Fernando (e.g. whether it's a stupid name, a pretty name, boring, standard, eccentric, ugly etc.)

cei begyo zavwe ːFernandoː = I like the name Fernando

joi zavwe ːFernandoː = the fact that your name is Fernando (e.g. one can specify that they don't like that your name is Fernando, or that they think it's cool etc.)

cei begyo joi zavwe ːFernandoː = ~"I like your name - Fernando", ~"I like the fact that your name is Fernando"

cei begëo zave = a name that I like (content)

cei begoo zavwe = a name that I like (description)

cei begëo zava = someone who has a name that I like

zavaë begöa ce = someone who has a name that I like (same as above but with a different word order)

jyo zavaë begöa ce = I like your name

cei begyo joi zavu = I like your name

cei begyo joi zave = ""cei bego" is your name"

kau zavya jo = what's your name?

"kau zavya jo" means "what's your name", and is therefore a much more specific question than "kauji", which can mean "who are you?" but also "what are you doing?" or "what are you like?". "kauji" is a very vague question about "you".

kya joi zave = what's your name? (this word order better resembles that of English)

zavae ⁝Fernando⁝ = the one named "Fernando" (though it's quite redundant, as "⁝Fernando⁝" suffices)

cinye tata = hi mom!

cinye zavae tata = hi, one who is named 'tata' ("mom")

kau zavya rena = what is the name of (that?) woman?

kau zavya rena insae jou nöza = what is the name of the woman inside your house?

kau zavya renau cinea jo = what is the name of the woman you say (said? or habitually say? it's unspecified) hello to?

kau zavya renaa tsëe cinea jo = what is the name of the woman you just said hello to?

kau zavya renaa tsëe füsae jo = what is the name of the woman who just hugged you?

kau zavya renaa tsëe füsea jo = what is the name of the woman you just hugged?

kau zavya renaa tsëe cinae jo = what is the name of the woman who just said hello to you?

cei zave = my name

zavea ce = my name (same as above but with a different word order)

cuf-: A is non-stressful/calm/quiet (can be translated as "quiet" as in "a quiet neighborhood", or "a quiet life"... it does not describe an individual with that mental state, just something that does not cause stress)

cee ⁝Kira Yoshikage⁝ wai kelye ficai cufö = I, Kira Yoshikage, want to live quietly/live a quiet life

fica = someone who lives

ficai cufa = someone who lives and is quiet

ficya cufi = someone unspecified lives quietly

cei ficyi cufi = I live a quiet life

ficai cufö = someone who lives quietly/lives a quiet life

Content vs description

In Lili, if you say a sentence like "cei vobye sote" ("I eat an apple"), some information is derived automatically due to Lili's grammar. The information in this sentence is that "cei vobe" ("what I eat") is "sote" ("apple"), and "vobae sote" ("the one who eats an apple") is "ce" ("I"). Unlike standard languages, where such information is implicit, Lili's grammar is structured in a way that makes it explicit. However, this also means that there are some words that work in a way that is counter-intuitive to an English speaker. Some words have a distinction between **content** and **description**. The two examples that were already made in this text are v- and zav-:

v-: B says A (indirect speech) or E (direct speech) to C

zav-: A's name is B

Consider the sentence "cei zavye ːMubarakː" ("my name is Mubarak"). In this sentence, it's grammatically explicit that "cei zave" ("my name") is "ːMubarakː". In every sentence with the structure "cei zavye [X]" ("my name is [X]"), the X is always, without exception, a name. In Lili, this has some peculiar consequences. For instance, if you say "cei begyo joi zave" (which is incorrect but it's supposed to mean "I like your name"), the grammar of the sentence explicitly says that "joi zave" ("your name") is "cei bego" ("something that I like"). Which means, your name is "cei bego". That is, I should call you "cei bego". "zave" ("name") always refers to the content of a name, not its description. Because of this, you cannot say "zave" in a sentence like "I like your name". The correct suffix to use is **-u**, and the same goes for all words that have the distinction between **content** and **description**. Another example is "vä", which refers to the direct speech content of a speech. That means, if you say "jouvä üvüvi", it means "what you said is "stupid"". That is, "stupid" ("vüvø") is the **content** of the speech, rather than its **description**. On the other hand, "jouvu üvüvi" (with the -u suffix) means "what you said is stupid", in the sense of "you said something that is stupid". The same thing goes for names: in order to say "stupid name", you either have to use the -u suffix on zav-, or the -e suffix on zav- but a Class II suffix on vüv-. Note, however, that even though both are translated into English as "stupid name", they are **not** the same grammatically! Examples:

vüvøø zavwe = (the characteristics of) a stupid name

vüvëø zave = a stupid name

The difference between the two is that "vüvøø zavwe" is the characteristics of a stupid name, whereas "vüvëø zave" is the content of a stupid name. Here are two

example sentences to illustrate the difference:

cei dovyo vüvøø zavwe = I hate stupid name(s)

Here, "vüvøø zavwe" (stupid name(s)) is "cei dovo" (something that I dislike/hate). You cannot say "cei dovyo vüvëø zave" to say "I hate stupid names", because in that case you would be saying: ""cei dovo" is a stupid name". Likewise, in order to say "John is a stupid name", you have to say this:

:John: isye vüvëø zave = John is a stupid name

In order to understand certain words in Lili you have to make examples. Some examples of "vüvøø zavwe" may be... "something that I hate", "something that I laugh at", "something I don't want to have" etc. whereas some examples of "vüvëø zave" may be (depending on the opinions, lmao) "Pippi Longstockings", "Lava Boy", "John", "Mr Muscle" etc.

vüvøø zave = the name "vüvø"

vüvøu zave = the name "vüvø" (same as above but different hierarchy, here "zave" is the primordial rather than "vüvø")

vüvøu zava = someone whose name is "vüvø"

vüvøø zava = someone who has an unspecified name, and is stupid (the person is stupid, not the name)

vüvëø zava = someone who has a stupid name

vüvøi zave = the name of a stupid person (here it's the person who is stupid, not the name)

cei zavu = (the characteristics of my name)

Here are other two examples of words that have the distinction of **content** vs **description**:

din-: A's intention is to be B

nal-: E's opinion is B (content of the opinion)

cei dine = my intention

Note that "cei dine" refers to what I intend to be (or "do", as in Lili, one can "be" the agent of any verb, so in English the **semantic** translation is closer to "do" rather than to "be", but **grammatically** it's closer to "be"). For instance, if my intention is to eat apples, then "cei dine" ("my intention") is "vobae sote"

("someone who eats apples"). If you put "vüvø" ("someone/something stupid") as "cei dine" ("my intention"), it literally means that my intention is to be stupid. "Stupid" would refer to what I intend to be, rather than describing the intention:

vüvøø dine = the intention to be stupid

So, how to say "stupid intention"? You have to use a Class II suffix on the "adjective" ("stupid") and use the -e suffix on the intention:

vüvëø dine = a stupid intention

vüvëø dina = someone who has a stupid intention

vüvøø dina = someone who is stupid and has an unspecified intention (it's the person who is stupid, not the intention)

vüvøi dine = the intention of a stupid person (it's the person who is stupid, not the intention)

Note that "vüvëø dine" is in any case the **content** of such stupid intention, *not* the description. That means, if you want to say something like "You should be aware of your sister's stupid intention", then you cannot use "vüvëø dine" in that sentence, because you are **describing** the stupid intention, namely as "something (related to your sister) that you should be aware of". If you want to say a sentence like that, then you should say "vüvøø dinwe" instead, which means "stupid intention" but refers to the **description** of the stupid intention rather than content. The same reasoning goes for opinions, and any word that distinguishes between **content** and **description**. Here's an example with the opinion:

nal-: E's opinion is B (content of the opinion)

ceö nale = my opinion

Again, "ceö nale" refers to the **content** of "my opinion", so you cannot say a sentence like "she hates my opinion" with "ceö nale", because you'd be **describing** "my opinion" as "something she hates" ("hai dovo"). In order to say a sentence like that, you have to say "ceö nalu" ("the description of my opinion"). So, you can say "hai dovyo ceö nalu", and it would mean "she hates my opinion". If you said "hai dovyo ceö nale" it would mean "my opinion is that she hates [something unspecified]". Some more examples:

vüvëø nale = a stupid opinion (refers to the content of a stupid opinion e.g. if "my mom is ugly" is a stupid opinion, then "vüvëø nale" in that case is "my mom is

ugly")

vüvøø nalwe = a stupid opinion (refers to the description of a stupid opinion, e.g. in the sentence "I laugh at stupid opinions", then "vüvøø nalwe" is "something that I laugh at")

vüvøø nale = an opinion whose content is "stupid" (it doesn't really make much sense, other than perhaps, you're referring to an opinion that something unspecified is stupid)

vüvëø nalä = someone who has a stupid opinion

vüvøø nalä = someone who is stupid and has an unspecified opinion (it's the person who is stupid, not the opinion)

vüvøö nale = the opinion of a stupid person (it's the person who is stupid, not the opinion)

Another example:

kel-: A wants to be B, A wants C (noun phrase or event)

vüvøë kelu = a desire for something stupid

vüvøø kelo = something stupid which is desired (here, "vüvø" ("something stupid") is "kelo" ("the thing desired"))

vüvøø kelwo = a stupid desire (here, "vüvø" ("something stupid") is "kelwo" ("the feeling of desire itself"))

vüvëø kelo = something that is stupid to desire

vüvëø kela = someone who has a stupid desire

Again, the difference between "vüvøø kelwo" and "vüvëø kelo" is that "vüvøø kelwo" means "stupid desire" and it refers to the feeling of desire itself. You can use it in sentences like "it's wise to not have stupid desires", though perhaps it would be translated better to "it's better not to be a 'vüvëø kela' (someone who has a stupid desire))". On the other hand, "vüvëø kelo" means "something that is stupid to desire". I think this difference can be done with every word, though:

vüvøø vobe = something stupid which is eaten (the eaten thing, "vobe", is stupid, not necessarily the act of consuming it)

vüvëø vobe = something which is stupid to eat (implies that eating that thing is stupid, not that the eaten thing is stupid)

m-: A is a true statement, D is a false statement

ma = truth (**content** of the truth, e.g. "the sky is blue")

mwa = truth (**description** of the truth)

For example, if you want to say "I need to tell you a bitter truth", you have to say "mwa" (because the **description** of the truth "**something that I need to tell you**"), whereas if you want to say "The fact that everyone is mortal is a bitter truth", you have to say "ma" but use a Class II suffix on the "adjective" ("bitter", in this case), because the **content** of the truth is "**everyone is mortal**"... again, keep in mind those two have different grammatical properties! "mwa" is for **descriptions** and "ma" is for **content**!

cei dovëo ma = a truth that I hate (e.g. if I hate the fact that he's not in love with me, then "hoi syo ctüzae ce" ("he's not in love with me") is an example of "cei dovëo ma" ("a truth that I hate"))

cei dovoo ma = the truth, which is, "I hate [something unspecified]"

rk-: A happens because of B

irke/urke = reason (for why A happened)

vüvøørke = a reason, namely, "vüvø" (someone/something is stupid)

vüvøørkwe = a stupid reason (description)

vüvëørke = a stupid reason (content)

vüvëørka = something that happens for a stupid reason

vüvøørka = something that happens for an unspecified reason (the reason may or may not be stupid), and is stupid (the event is stupid, not necessarily the reason for the event)

And now... some emo-style dark humor OwO

hoi kelye hofse = he wants to die

hoi kelye hofse irköü vüvö = he wants to die for ("from"?) a stupid reason (i.e. "he wants his cause of death to be stupid" e.g. dying from falling from stairs or something)

hoi kelye hofse wairkwü vüvi = he wants to die for a stupid reason (i.e. the reason he wants to die is stupid)

Etc.

Another way to distinguish between **content** and **description** is to use "nk-":

nk-: A (content) is B (description), not C. A and B are, respectively, the content and description of the operand introduced by nk-'s parent. Cannot be used as the primordial of a sentence, of course, as it requires a parent.

Example:

hou vyänkye vüvø = he said something stupid

Since the direct speech cannot correctly be "nkye vüvø", as that would be a speech where "nk-" is the primordial, it is necessarily the case that the meaning of the sentence is "he said something stupid". The reason why "nk-" cannot be used as the primordial of a sentence is specifically because of this reason. If "nk-" was allowed as the primordial of a sentence, it would be impossible to describe someone's direct speech without causing ambiguity as to whether the direct speech is being quoted or described.

hou vyä cei vobye fifo wainkye mø = he said that I eat cats, which is not true ("I eat cats" is not true, but "he said that I eat cats" is true... like, he did say that...)

hou vyä cei vobye fifo waümi = he said that it's not true that I eat cats

hou vyä cei vobye fifo weümi = it's not true that he said that I eat cats (i.e. he did not say that I eat cats)

hou vyä mø = he said "mø" ("something that is not true")

hou vyänkye mø = he said something that is not true

joi zavyenkye vüvø = your name is stupid/you have a stupid name

joi zavye⁝John⁝ inkye vüvø = your name is John, which is a stupid name

joi zavyenkye cei bego = I like your name (lit. "your name is something that I like"... the "nke", that is, the description, is "cei bego" ("something that I like"), whereas "joi zave", "your name", is what is being described, since it's the parent of "nk-"... the "nka", that is, the name itself, is unspecified here).

If for some reason someone's name is "nka", then the tricolon must be used:

cei zavye⁝nka⁝ = my name is "nka".

cei zavëenke = my name (the characteristics of my name, for example, "joi bego" ("something that you like")). The description is introduced as the B of nk-.

cei zave = my name (the content of my name, for example, "John", "Ishaan", "Abdul", "Cloud", "Dmitry", "Makoto", "Fernando" etc.)

cei begyo joi zavëenke = I like your name

cei begyo joi zave = your name is "cei bego"

haë sëci irkyenkye vüvø = she's happy for a stupid reason ("stupid" is the **description** of "irke" (the reason) (or, more specifically, the description of "haë sëci irke" ("the reason why she's happy"), same as below so I won't repeat it))

haë sëci irkye vüvø = she's happy because "stupid" ("stupid" is the **content** of "irke" (the reason), the sentence can perhaps mean something like "she's happy because (someone/something unspecified) is stupid"... or something along those lines)

I hope **content** vs **description** is clear enough.

Vocative

Vocative can be achieved mainly in three ways:

1: the "word(s)" in the vocative case are the C of v-, whereas the speech itself is the nominalized A (or E, it's pretty much the same in this case) of v-. E.g. "ceë sëcyi vao tata" = "I'm happy, mom!"

2: in sentences with "jo" ("you"), or some other word that means "you" (e.g. "jla", which is the formal "you"), nominalize the "you" and add the word(s) in the vocative case as the operand of "you", e.g. "cei nijye joo tata" = "I see you, mom!". "tata" ("mom") is simply more information about "jo" ("you"), but in natural languages this is conceptualized as a vocative.

3: some operators already have one of their operands in their vocative case e.g. cin- "A greets B" e.g. "cinye tata" = "hi mom!". Since from a purely grammatical standpoint, interjections don't exist in Lili, "cinye tata" literally means "mom is greeted". Instead of being an interjection, it's literally just describing what's going on. Another example of an operator that has one of its operands in the vocative case is "kl-", which means "let's [be] B, A [vocative]!", e.g. "vobau klya tata" = "let's eat, mom!"

Ejection of bodily fluids (WARNING: descriptions can be violent/disturbing/graphic/gross)

(Yes, I admit it, I'm writing this section mostly just to say "I Cum Blood", LMAOOO)

näθ-: A is B's face

näθaë tixoi stöe bofo = ~"Hammer Smashed Face" (i.e. literally "a face hit with a hammer")

Ok lol, now I can proceed.

tcük-: A sneezes B

Note: this whole "ejection of bodily fluids" vocabulary is a bit peculiar. For instance "tcükwe" refers to an instance of sneezing and "tcüke" refers to the substance ejected through the sneeze (which may be mucus, if anything is ejected in the first place, which the word "tcüke" however suggests). However, it is not 100% specified that it is in fact mucus. Say, for instance, that one is referring to a surreal fictional situation where someone sneezes vodka from his nose. In that case "tcüke"would refer to the vodka that he sneezed, so, it's not an exact replacement of the word "mucus", but it rather means "the substance that is ejected from the sneeze". In most "normal" situations it would be mucus, but it doesn't inherently exclude other substances. I'll also make words that refer to the substance itself in the future, to ensure disambiguation. So, basically, the words for ejected fluids can be two: one derived from an operator like "X ejects substance Y", and another one will be something like "X is Y's [substance]", which refers to the substance in general, regardless of whether or not it's ejected. It's an interesting aspect of Lili, which derives words from operators. Sometimes stuff like this is just a logical consequence of a relational grammar, rather than something planned in advance.

Example of those pairs:

züb-: C is B's blood

zübo = blood

But there's also another way to say blood:

nix-: B bleeds C

"nixo" also means "blood", HOWEVER, there's a semantic distinction. "nixo" only refers to the blood that one is bleeding, it cannot refer to the blood that is inside one's body normally. There is a distinction here because blood is not necessarily ejected (and in most cases, in fact, it's not), whereas unless I'm wrong in my

reasoning (and I don't think I am), if a substance is necessarily ejected (or it's usually only talked about when it's ejected), there should be little to no semantic distinction between the pairs. I think perhaps vomit, urine, excrements etc. may have little to no semantic distinction between the pairs of words.

And now, the moment I've been waiting for, the Cannibal Corpse reference... *drum roll*

cüf-: A ejaculates B

cei cüfye zübo = I Cum Blood

YES!!! (exclamation of joy, LMAO)

Here are more words:

tcük-: A sneezes B

nix-: B bleeds C

cüf-: A ejaculates B

sfic-: A spits C

vøj-: E vomits D

cüj-: D pisses C, or, if you want to put it "more formally": "D expels substance C as urine" (as already explained, by default C would be urine... but you can't really exclude some weird - usually fictional - scenarios where the substance expelled is something else...)

bap-: B farts C

püj-: A poops C

xof-: B cries A ("B expels substance A as tears"... of course in some cases you may cry blood, right? o.o)

...I'm thinking about body parts and what they can expel, but I can't think of any other example... so I guess this is it! And now, a fun word!

pn-: (applies to any event that involves "projectile-like" stuff... like the bodily expulsions but not only... even to actions like shooting with a gun, a flamethrower, bombs of any kind, throwing rocks or any object at someone, spitting fire from your mouth against someone, casting spells against someone (e.g. in a videogame) etc.): the projectile-like event A is done against/towards B. Example:

bükcoi sficyi pnye ceu näθa = a goat spits on my face

sficai pnöe ceu näθa = someone who spits on my face

sficoi pnöe ceu näθa = the substance that is spit on my face (i.e. the saliva, spit)

sficyai pnee ceu näθa = my face (which is spit on by someone unspecified)

sficyai pne = something that is spit on (by someone unspecified)

näθea sficyai pne = someone whose face is spit on (by someone unspecified)

näθea bükcoi sficyi pne = someone whose face is spit on by a goat

näθea pnea sficya bükco = someone whose face is spit on by a goat (same as above but with a different word order, more like "someone whose face is..." ("näθea") "...the target of a projectile event..." ("pnea") "spit by..." ("sficya") "...a goat" ("bükco")... here "sficya bükco" ("a goat spits") is the A (the projectile event) of pn-, so I can't put the spit before pn- while simultaneously putting the goat after pn-, as the two words are part of the same operand, but this sentence has a good enough word order IMHO, the 100% literal translation is "someone whose face is the target of the projectile event "a goat spits"")

cei fnafye näθea pnea sficya bükco = I have a fetish for having my face spit on by a goat

Loool!!! Wait, I actually have one more example, I should add it immediately Before I Forget (Slipknot reference, lol), sweating!

facp-: A is C's sweat (C expels substance A as sweat... again, in surreal fictional scenarios, it can be something else other than regular sweat)

ɸâx-: A blows F (i.e. air) from their mouth (in fictional contexts, F can be fire or something else e.g. a dragon who blows fire from their mouth)

föloi ɸâxaə ɬəxø = a dragon who blows fire

ɬəxøâ ɸâxəa fölo = the fire that is blown by a dragon

ɸâxaə ɬəxø = "someone" (e.g. a human with superpowers or some entity) who blows fire (from their mouth)

zlib-: A expels E (substance) from body part C (ambiguation of all words that indicate expulsion of bodily fluids (which can include normal stuff as well as "releasing fire from one's hand" or "releasing lasers from one's eyes" in fictional contexts))

More words

Animals (I'll just list the entire words instead of just the root):

hüfe = dog

fifo = cat

xuco = mouse

bükco = goat

nirne = penguin

zöfta = sheep

cküdä = snake

xagø = bear

brüga = parrot

xörto = lion

krobo = chicken

güble = pig

kufca = skunk

vürza = monkey

jvøde = tiger

zügo = animal (note: this one excludes humans)

Body parts (here I'll list roots insted):

xib-: C is A's head

gëv-: B is A's foot/feet

näθ-: A is B's face

fös-: B is A's hand

giz-: A is B's eyes

gëg-: A is B's leg

nub-: C is D's nose

xülb-: B is C's ear(s)

θab-: E is A's hair (the one on A's head)

värl-: A is C's mouth

Food:

sote = apple

goha = rice

sefsa = cake

pitsa = pizza (this one is a borrowed word!)

vane = curry

cüpe = lemon

cpubla = hamburger

vlëbä = watermelon

bögbo = cabbage

kolno = bread

jibla = ice-cream (B is the flavor, e.g. "jiblae cüpe", or "cüpeu jibla" = lemon-flavored ice-cream)

kozo = spicy pepper

cale = food

If one eats animals, then just say the name of the animal, or say "meat of [animal]" with this operator: cfuv-

cfuv-: A is the meat of animal B intended for consumption, e.g.

hüfeu cfuva = dog meat

xucou cfuva = mouse meat

nirneu cfuva = penguin meat

zöftau cfuva = sheep meat

krobou cfuva = chicken meat

But in many cases, "cfuva" is superfluous (though still correct, of course), if you can understand the meaning by the context, e.g. if you say:

cei vobye fifo = I eat a cat

Then it's really unnecessary (though still correct) to say "cei vobye fifou cfuva" ("I eat cat meat")

Another fun word is this one:

cøð-: A is B-flavored

Some (but few?) words for foods have the flavor included as an operand, but many do not. So, "cøð-" can be used for that purpose, e.g.:

sefsai cøðae cüpe, cüpeu cøðaa sefsa etc. (Lili's word orders are too flexible, too many to list, lol) = lemon-flavored cake

Colors:

dita = red

vrego = purple

mudra = yellow

cübe = blue

väja = green

døxø = orange

ðürbø = brown

cfäfä = white

dzega = black

θoge = grey

Note that the words in the form written above, e.g. "dita", refer to something that is colored in that way. "dita" for example means "something red", and it can be used as an equivalent of an adjective, e.g. "ditaa sote" means "red apple". With the -u suffix, e.g. "ditwa", it will mean "the fact that [something] is red". In order to refer to the color itself, you must use the fiv- operator:

fiv-: A is the color of B

E.g. "fivae dita" = the color red.

However, in most contexts, you can use "dita" to mean "the color red", as Lili's grammatical structure is very different from that of English, and in most cases

words are not translated 1:1.

sef-: B is the favorite A of C

ditya ceë sefea fiva = red is my favorite color

ditau ya ceë sefya fiva = red is my favorite color (same as above but with a different grammatical structure)

kya joë sefea fiva = what is your favorite color?

kai fivi = what color (e.g. is this?)?

kai fivye joidee fifo = what is the color of your cat?

kya joë sefea cale = what is your favorite food?

gohya ceë sefea cale = rice is my favorite food

ceë sefea cale = my favorite food

sefea cale = favorite food

tsye cei vobye sefea cale = lit. "I've just eaten favorite food". It likely implies "**my** favorite food" (but it's not strictly guaranteed). When something is clear from the context, you can omit that in Lili.

kya cüpeu sefoa cale = "whose favorite food is lemon?", ~"who has lemon as their favorite food?" (this is a bit awkward to translate into English, lol)

ceë sefye cüpe = "my favorite is lemon" (the A operand is unspecified, so depending on the context, the meaning may vary slightly... lemon may be my favorite food, or perhaps my favorite flavor of ice-cream if we were talking about that... etc.)

vür-: A possesses B (in the sense of, like, a ghost, demon etc.)

ceu vürya hüθø = I'm possessed by a ghost

hou vürya sübaa hüθø = He's possessed by an evil ghost

jal-: A is a doll

lop-: D is a demon

jalau vürea lopø = a doll possessed by a demon

biz-: A evolves into E

⁝Torchic⁝ ibizyä ⁝Combusken⁝ = Torchic evolves into Combusken

joj-: C is bizarre, E engages in adventure D

jojoo ⁝Jojoːö jojø = Jojo's Bizarre Adventure (lit. "the bizarre adventure Jojo is engaged in")

Demonstratives

There are going to be **many** different demonstratives in Lili, but for now, there are just three: proximal, medial and distal.

Proximal means "close to me (the speaker)", medial means "close to you (the listener)", and distal means "neither close to me nor to you".

ðüx-: (proximal demonstrative, close to the speaker) this A (nominal), this is A (verbal).

ðec-: (medial demonstrative, close to the listener) ~"this/that A" (nominal), ~"this/that is A" (verbal)

xäθ-: (distal demonstrative, neither close to the speaker nor to the listener): "that A" (nominal), "that is A" (verbal)

Some example sentences:

ðüxya ceidee fifo = this is my cat

cei begyo ðüxa = I like this (though of course you can just say "cei begi" = "I like", or even just "begyo" = "like", in most cases it's clear enough, I think)

ðüxaa hüfe wai kelye hojeo ce = this dog wants to kill me

ðüxau hüfei kelye hojeo ce = this dog wants to kill me (same as above but with a different operator hierarchy, and this allows the sentence to be one syllable shorter, as that omega separator must not be put here!)

ðüxya hüfei kelae hojeo ce = this is a dog that wants to kill me (the meaning is identical to the sentence above, it's just the grammatical structure that differs)

xäθya ceu nöza = that (over there) is my house

Diseases

Diseases have the pattern "X has [disease]". Example:

køg-: A has a flu

køga = someone who has a flu

køgwa = the flu

cei køgi = I have a flu

cye køga = I have a flu (lit. "I am someone who has a flu", but the meaning is identical to the above)

cei køgu = my flu (sounds a bit awkward in English but it's perfectly fine in Lili, can be used in sentences like "my flu is mild" or something like that)

If a word for a disease is more "international" then it may not have a word directly in Lili, in that case you must use the nüθ- operator, and the name of the "international" disease is put inside tricolons:

nüθ-: E has disease (or otherwise unpleasant/damaging condition D)

ceö nüθyø ⁝COVID-19⁝ (pronounced "ceö nüθyø kovid ëðeasøëbla"): I have COVID-19

ceö nüθyø ⁝AIDS⁝ = I have AIDS

Of course, nüθ- can be used for diseases in Lili too, but that'd make the sentence unnecessary longer, e.g.

ceö nüθyø køgwa = I have the flu

nüθä = someone who has a disease

nüθø = a disease

ceö nüθø = "my disease", or "a disease that I have"

nüθäø ⁝AIDS⁝ = someone who has AIDS

More diseases:

jäks-: C has cancer

jven-: A has diabetes

I may add more sooner or later. Some example sentences (pretty dark, lol):

joü tataë jäksi = your mom has cancer

joü tatai jveni = your mom has diabetes

joü tatai jveni irkye hai vobye psøi sefsa = your mom has diabetes because she eats a lot of cakes

joü ya vüvøi tatai jveni irkye hai vobye psøø cüpeu cøðaa sefsa waë hüfoa genoö nüθäø :AIDS: wau gozea hai söbae ho wai pnöe värla = your stupid mom has diabetes because she eats a lot of lemon-flavored cakes cooked by a man with AIDS who forces her to kiss him on the mouth

Guess what?

kif-: A is one or more words that the speaker asks the listener to replace with the correct answer, but just for fun, rather than a proper question. It can be translated into English as "guess [...something...]?".

E.g.

kau vobya jo = what are you eating/what did you eat?

kifau vobya ce = guess what I'm eating/guess what I ate?

flic-: A has sex with B

vëdya kifau flicya joü tata = guess who your mom had sex with yesterday?

kifai fnafye pnea sficya bükco = guess who has a fetish for being spit on by a goat?

kifai fnafye pnea sficya bükcoö nüθä = guess who has a fetish for being spit on by a goat who has a disease?

kifau ya ceë sefya fiva = guess what's my favorite color?

kifai ctüzye jo = guess who's in love with you?

kifau ctüzya ce = guess who I'm in love with?

tag-: A is warm

füb-: A is B's vagina

klen-: B "cheats" (i.e. in a monoamorous relationship, B has a relationship with another, without the consent or knowledge of their current partner), C is their current partner, A is the person B has the secret relationship with.

vl-: A resides in B (can be a city, house, country, street etc. it's generic)

kifai klenye joü tata = guess who your mom has a secret relationship with?

joü tatau klenya renoi vlae xäθaa nöza = your mom has a secret relationship with the man who lives in that house over there

ɬøð-: E is crazy

xødɮ-: F is noisy

joj-: C is bizarre, E engages in adventure D

ɸâb-: B is a town (smaller than a city)

ɬøðää xødɮəə jojoo ɸâbe = crazy noisy bizarre town

cei vlye ɬøðää xødɮəə jojoo ɸâbe = I live in a crazy noisy bizarre town

"and": method 1, operator l-

l-: A AND B

Using the A and B operands of l- basically creates two sentences, e.g.

cei vobye sote ilye sefsa = I eat apples and a cake (or "cakes", number is undefined)

Basically, two sentences are true:

cei vobye sote = I eat apples

cei vobye sefsa = I eat a cake

It doesn't necessarily mean that you're eating them simultaneously, or in the same meal, though that can as well be.

cei ctüzye ˙Maria˙ ilye ˙Juan˙ = I'm in love with Maria and Juan (DJ Blyatman reference, lol)

cei vobëe soteile = something that I eat, in addition to apples (e.g. in the sentence "cei vobye sote ilye sefsa" ("I eat apples and cakes"), "sefsa" ("cake") is the "cei vobëe soteile" ("something that I eat, in addition to apples"))

cei vobëe lea sote = something that I eat, in addition to apples (same as above but with a different word order)

Superlatives

bg-: B is the most [adjective-like C] among all A's

xug-: B is strong

fal-: A is a fairy

:Cirno: ubgyo xuge waa falai vlae :Gensokyo: = Cirno is the strongest fairy in Gensokyo (lit. "Cirno is the strongest among all fairies who live in Gensokyo")

Borrowing words

Words that are borrowed are inserted within tricolons. E.g.

cei sobye :Tekken: = I play Tekken

Pronounciation-wise, the tricolons don't have any pronounciation. I don't think it's that bad to not mark it phonetically, tbh, I suppose communication will still be easy and clear.

ALSO, there will be other words that are "incorporated" into Lili's grammar, so there are two types of borrowing, incorporated vs non-incorporated (the one with the tricolons). Of course if a word is incorporated into Lili's grammar, it must respect Lili's phonotactics. E.g.

pits-: A is pizza (and therefore, "pitsa" means "pizza")

Of course, incorporated borrowed words will be rare, I prefer to make up new stuff when possible instead of using loanwords or calques, e.g. "sosfa" means " (computer) mouse".

Rhetoric questions

rc-: A is a rhetoric question, and E is the answer

fäð-: B is obvious (if B is an entire sentence, it can be translated with "of course", in English)

kaurkya tsye cei vobye kolno woircyä göhyø waufäðe = why did I just eat bread? Because (I was) hungry, of course.

Basic imperative

j-: there are six A's, C is you, D is 'imperative you', E is 'negative imperative you'

jøi vobye sote = eat an apple!

jyø vobae sote = eat an apple! (same as above but with a different hierarchy)

jyä vobae ðecaa sote = don't eat that apple!

jyä vobae ðecaa sote woirkye zolo = don't eat that apple, ("because" ("irkye"))

(it's) poisoned!

jyä vobae ðecaa sote weirköe zolo = don't eat that apple because (it's) poisoned (i.e. "you can eat that apple as long as the reason is not that it's poisoned"... it's basically an absurd sentence but in English it'd also be translated with "don't eat that apple because it's poisoned", lol, in English the difference between the two is usually transcribed with a comma in writing, "don't eat that apple, because it's poisoned" vs "don't eat that apple because it's poisoned")

jyä gülo = don't be sad!

"kl-": "let's [be] B, A [vocative]!" Examples:

klye voba = let's eat!

tatai klye voba = mom, let's eat!

Difference between "let's eat mom" and "let's eat, mom!" (i.e. a difference between accusative and vocative, but since English doesn't have cases, it can only use punctuation to distinguish between them)

klye vobae tata = let's eat mom (accusative, "mom" is the object of "eat", lmao... vore! Yeah, I have an immature sense of humor XD)

klye voba wai vao tata = let's eat, mom! (vocative, and that "separator + vao" is the default way to introduce a vocative, but since kl- has a vocative already incorporated into its definition, in this specific case it's not necessary)

klye voba waa tata = let's eat, mom! (vocative, and in this case, "vao" is not needed because kl- has a vocative incorporated into its definition, otherwise "vao + vocative" or "vocative + ëva" required)

j- can use both the indicative and imperative "you" in the same sentence! E.g.

vüvøë jyø voba = hey ~"idiot" (stupid person), eat! ("vüvø" (stupid person) is the C of "j-", and the C of "j-" is the indicative you, so that's what "you" are, whereas "voba" ("someone who eats") is the D of j-, which is what "you" should be... so "you" *are* stupid, and *should* eat... this is an example of mixing the indicative and imperative of "you", it's like saying "eat, you idiot!" or something like that)

Encouragements, orders etc. may be added in the future, but for now this is it!

"cpa" (~we/they)

You might have noticed that in English, people say "we" when people belonging

to the speaker's group have done something, even though the speaker did nothing. For example, if someone lives in London, he/she might say "we have the best food in the world", even though the speaker himself/herself doesn't have the best food in the world. In Lili, "cpa" is the pronoun used in this case. Of course, it goes without saying that "cpa" is simply the nominalized A of "cp-". Example:

cpai xüðye jbä = we went/we're going to war against them (note: the person uttering that sentence isn't going to war against anyone, perhaps the government of their country is... so it's that kind of "we")

cpai xüðae jbä wai sübi = "we" - who went/are going to war against them - are evil (the person uttering the sentence doesn't necessarily considers themselves as "evil", just the group that the speaker identifies as e.g. again, perhaps the government or military of their country)

cpai xüðei sübi = the ones "we" are going to war against are evil (the person isn't going to war against anyone... they may as well be sitting on a couch watching TV all afternoon... but that "we" most likely represents the military of their country, which are the ones going to war)

cpai xüðe = the ones "we" are going to war against (~"our adversaries in war")

cp-: A is "we/they" (unspecified clusivity), B is "we/they" (exclusive, i.e. excludes the listener), C is "we/they" (inclusive, i.e. includes the listener)

Random information: how many consecutive vowels or semivowels can there be at most in Lili? The answer is, unless you open/close 13 layers or more (which won't happen in short sentences or even moderately long ones!), the maximum amount of consecutive vowels or semivowels is seven! E.g.

cei kelyo füswa waiye ceë gülyurki = I want a hug because I'm sad

Of course, the sentence above is just for the purpose of the example, it can be shorter, i.e. "cei kelye füse wairkye ceë güli"

Preposition-like operators

There are a lot of operators that function like prepositions that function like cases. For example, "p-" is the comitative operator, that means "B is an event done in company with C". E.g.

cei vobyu pyo jo = I eat with you

bya kelye vobau pöo ce = do (you) want to eat with me?

bya joi kelye vobau pöo ce = do you want to eat with me?

st-: A is done with instrument B. It can be translated as "with" in English, but in an instrumental sense. Example:

cei vobyi stye joge = I eat with a fork

Evidentiality

There are some operators that indicate the evidentiality of a sentence (how you know what you know). Obviously, they're entirely optional, but they're available in case you want to use them.

fer-: A is an event that was/is directly experienced by the speaker.

ker-: B is an event that the speaker has no direct experience of, but "knows" through hearsay.

dop-: the speaker knows A by inference (when you are sure something happened but didn't experience it yourself, through logical inference)

zuf-: the sentence B is speculation (when you are not totally certain that sentence B is true, but you have good reasons to believe it is, similar to the word "might" or "I suppose that..." or "I think..." or "it's likely that...")

Example sentences:

viz-: B sleeps

hou vizi = he sleeps

zufye hou vizi = he may be sleeping/he's likely sleeping/I suppose/think he's sleeping (speculation)

You can use "vid-" in case a word in an of itself doesn't include evidentiality in its definition. vid-: A is a sentence with evidentiality B. E.g.

til-: C is a mammal

bükcoë tilyi vidye ceë tina = "goats are mammals... as it was taught to me" (evidentiality ("vide"): "ceë tina" = "something that was taught to me")

kerye joü tatai flicye ceâ tato = I've heard that your mom has sex with my dad (or "it is said/there are rumors that your mom has sex with my dad")

cilt-: C is a plushie

kerye jou vizyu pyo cilto = I've heard you sleep with a plushie

kan-, kon-, sum- ("like", comparisons)

NOTE: "X does/is Y" can be included within Y. That is, Y can be a full sentence (with nominalized subject), so there's no need to use both X and Y!

kan-: B does/is A, and C does/is A too (with the same manner and/or intensity); E does/is D, and F does/is D too (with the same manner AND intensity)

kon-: B does/is A, and C does/is A too (in a similar manner), E does/is D, and F does/is D too (in a similar intensity)

sum-: B does/is A, and C does/is A too (no comparison in terms of manner or intensity)

cfül-: B smells like C ("in the same manner", i.e. the smell is the same, not necessarily the intensity)

However, the operand C will not be explicit, to illustrate the operators listed in this section.

jou cfüli = you smell (note: not necessarily in a bad way... but the exact meaning may vary depending on the context)

jou cfülei sumyo bükco = you smell, like a goat (i.e. you smell, and goats also smell... but no comparisons of intensity and manner here)

jou cfülei konyo bükco = you smell like a goat (i.e. in the same manner, not necessarily with the same intensity, it's the semantic equivalent of "jou cfülyo bükco")

jou cfüleü konyə bükco = you smell like a goat (i.e. with the same intensity, not necessarily having the same smell)

jou cfüleü kanyə bükco = you smell like a goat (i.e. with BOTH the same intensity and smell)

jou cfülei kanyo bükco = you smell like a goat (i.e. either with the same smell, or with the same intensity, or both)

Conditionals

rəd-: A happens every day (I'll also make a word for "A happens every B" eventually, so more stuff can be said)

kliv-: A looks at B/watches B (focused action, unlike "seeing")

rg-: if A was true (and it's not), then B would happen

rk-: A happens because of B (it means A is true)

rb-: if A is true (and it may or may not be), then B

E.g. (note: a vowel can be put right at the beginning (and ONLY in that case) of a speech for euphonic purposes: the vowel must be a left alpha separator that is relationally contiguous to what you're saying, I'll use "urbya" as an example but "irbya" would also be equally correct)

urbya joi füsye ce wee cei sfyo sëco = if you hug me, then I'll be very happy

In the sentence above, I've put the rb- operator at the beginning to mimic the English sentence structure, since those kinds of sentences start with "if" in English, but of course, if you put rb- in the middle, the sentence will be shorter.

joi füsye ce wa irbye cei sfyo sëco = if you hug me, I'll be very happy

The close separator above ("wa") is there because the sentence "joi füsye ce" ("you hug me") contains an object, or, more correctly, because a separator that introduces an operand (in this case, such separator is the -e attached to "füsy") exists in that sentence. Otherwise, an omega separator must not be used:

joi vobi irbye cei sfyo sëco = if you eat, I'll be very happy

You can invert the two parts of the sentence and still mimic the English sentence structure while having a relatively short sentence:

cei sfyo sëco wa urbya joi füsye ce = I'll be very happy if you hug me

ceu füsa irböe cei sfyo sëco = someone such as, if they hug me, I'm very happy

irbëa ceu füsa wae cei sfyo sëco = someone such as, if they hug me, I'm very happy (same as above but with a different word order, one that when translated into English it better mimicks English's word order, as "irbëa... [stuff]... w[vowel]e... [stuff]" means "someone/something such as, if [stuff]... then... [stuff]":

irbëa cei vobe wae cei sfyo sëco = something such as, if I eat it, I'm very happy

Since that "sfyo" ("very") contains a right alpha separator (that "o" in the end),

then the omega separator "wa" is required to close it, otherwise you'd still be describing "sfo" (the "adjective" of "very"). Without it, there's no need for an omega separator:

cei sfyo sëco wa urbya joi füsye ce = I'll be very happy if you hug me

ceë sëci urbya joi füsye ce = I'll be happy if you hug me

Affirmative or negative (ambiguation)

zis-: A is an ambiguation of "true" and "false".

zisya cei vobi = ambiguation of "I eat" and "I do not eat".

The sentence can be approximately translated in English as "I don't necessarily eat". Useful when you don't want to answer (or perhaps there may be other purposes? Though I don't have any in mind). Other structure:

cye zisëa voba = ambiguation of "I eat" and "I do not eat" (~"I may or may not eat", ~"it may or may not be the case that I eat")

Possible simple answers to yes/no questions:

zø = no

sä = yes

zisa = "yes" or "no" (useful when you don't want to answer?)

How to say "Lili" in Lili

Lili in Lili is just... "lili". It's a bit of a grammatical anomaly, it's its own nominalized word... it cannot be verbal nor have any operands!

lili: Lili (the language)

vor-: A speaks/talks to B about C in language D

läg-: A is done/said/written/etc. in language B

cei voryø lili = I speak Lili (can either mean that I'm speaking Lili right now, or that I have spoken or will speak it at least once, or that I regularly speak Lili, or that I'm capable of speaking Lili etc. tense/mood/etc. is unspecified by default)

jixai lägae lili = a book (written) in Lili

Days of the week, and other random stuff

ziv-: A is something that happened/happens/will happen on Sunday

ziva = something that happened/happens/will happen on Sunday

tan-: A is the entire range of time of B

tanae ziva = Sunday (as a period of time) (~"the day of Sunday")

tanae vëda = yesterday (as a period of time) (~"the day of yesterday")

tanae cei ficu = my life (as a period of time, not in the sense of "my property of being alive")

zivaa gülwo = Sunday's sadness

gülwoi ziva = the sadness "of" Sunday (i.e. a sadness that happens/happened/will happen on Sunday) (same as above but different word order)

tanae zivaa gülwo = the Sunday of sadness (i.e. ~"a Sunday where sadness happens/happened/will happen")

tanae zivaë gülo = a sad Sunday (i.e. a Sunday that is sad... which is non-sensical, since a day of the week is an abstract concept, not a sentient being... in order to say "a sad Sunday" like you would in English, say "zivwa gülwo", which refers to a Sunday in which there is sadness)

Now that the structure is clear, here are all days:

ziv-: A happens on Sunday

boz-: B happens on Monday

mazn-: A happens on Tuesday

vefn-: A happens on Wednesday

don-: B happens on Thursday

por-: A happens on Friday

zaf-: B happens on Saturday

san-: B is spring (the season)

tom-: C is summer (the season)

nes-: C is autumn (the season)

zum-: E is winter (the season)

gürg-: D is a pigeon

bz-: B happens before D; C is the amount of time that elapses between the two events

lij-: A is B's sister; F is D's sibling; C is E's brother

dor-: B is a day (amount of time)

θom-: A dreams (not in the sense of "wish", just dreaming while sleeping) of being B, A dreams C (noun phrase or event)

dou doreë bzyø joi füsye ce wee cei θomye füsea je = two days before you hugged me, I dreamed of being hugged by you

dou doreë bzyøtso = two days ago (lit. "two days before now")

dou doreë bzyetso = in two days (lit. "two days after now")

tsoubzyo dou dore = in two days (same as above but with a word order that better mimicks that of English)

vluf-: A takes a shower

kaë bzyøtso wae joi vlufi = how long ago did you take a shower?

kaë bzyetso waø joi vlufi = in how much time from now will you take a shower?

kau doreë bzyøtso wae joi vlufi = how many days ago did you take a shower?

kau doreë bzyetso waø joi vlufi = in how many days from now will you take a shower?

vüb-: A is a room intended for one to be B, C is a week (amount of time)

ladye vübo waa ceu lijai füsye ce = once a week my sister hugs me

ceu lijai füsye ce wai ladye vübo = my sister hugs me once a week (same as above but with a different word order)

vübou ladya ceu lijai füsye ce = once a week my sister hugs me (the word order is like "weekly my sister hugs me")

vübouladya ceu lijai füsye ce = (here, I've made "vübouladya" look like one word, and that means... spaces are merely aesthetics in Lili): ~"weekly my sister hugs me"

vübouladaa füswa = a weekly hug (a hug that happens once a week)

vübouladëa füse = someone who gets hugged once a week

zgüð-: E insults D

bim-: A is a minute (amount of time)

häi bimaë bzye ceö zgüðyø joü tata weø hai flicye ce = five minutes after I insulted your mom, she had sex with me

kaübzyo dou dore waetso = what will happen two days from now?

bzøo dou dore waetso = the thing that will happen two days from now

tsoubzøo dou dore = the thing that will happen in two days (same as above but with a different word order)

vit-: A is ready (e.g. psychologically) to be B; A is ready for C (noun phrase or event)

bya joi vityo tsoubzøo dou dore = are you ready for what will happen in two days?

ctad-: A is B's finger

cübl-: A "should" (i.e. it is good/proper for A to) be B

kau cüblya ce (or "kya cei cüble") = what should I do?

kau cübli (or "kya cüble") = what should be done? (depending on the context, the subject may vary, but it can easily mean "what should I do?" if it's clear from the context)

jg-: C is too E to be D

baf-: C is fat

Note: with jg-: you can also say "C is too E", without the D, or even just use C and D together, which implies something like "C is too much [of an unspecified characteristic] in order to be D"

joü tataë jgyä bafo waø cei ctüze wau pakya cei kelye flicae ha = your mom is too fat for me to fall in love with, but I want to have sex with her

zg-: B is not A enough to be C

joü tatau zgya güre wao sao cei kelëo cei flice = your mom is not ugly enough for me not to want to have sex with her

ctüx-: D is a drum

Sentences that are syntactically ambiguous in English

I shot the elephant in my pajamas

That "in" means "wearing", rather than "being inside of". Anyway, here are the two meanings in Lili:

zit-: B shoots D, and C is the thing that is shot (e.g. a projectile, a missile, fire if B uses a flamethrower etc. the weapon can be introduced as the B of st-)

fal-: A is a fairy; B wears D

gon-: A reads C, B is cheese, D is a pajama

vürg-: D is an elephant

ceu zityø vürgøu faleø ceidee gonø = I shoot the elephant who wears my pajamas

ceu faleø gonø wau zityø vürgø = I, wearing pajamas, shoot an elephant

sn-: A and B happen simultaneously

ceu zityø vürgø waisnye ceu falyø gonø = I shoot an elephant while I wear pajamas

ceu zityø vürgø insae ceidee gonø = I shoot an elephant that is inside my pajamas

The chicken is ready to eat

vit-: A is ready (e.g. psychologically) to be B; A is ready for C (noun phrase or event)

kroboi vitye voba = the chicken is ready to eat (something)

kroboi vitye vobe = (kind of absurd) the chicken is ready (i.e. psychologically) to be eaten

bul-: B is ready to be C (not in a psychological sense... more like "the cake is ready (e.g. to be eaten)")

krobou bulyo vobe = the chicken is ready to be eaten (not in a psychological sense, it means that it's cooked enough)

krobou buli = the chicken is ready! (i.e. (very strongly implied) "to be eaten")

More sentences coming soon! However, I'm noticing that the ambiguities here

are not purely syntactic... but lexical/grammatical too! English has a strange syntax that cause strange ambiguities that may not be found in other natural languages with a clearer syntax... and obviously not in Lili, which is completely devoid of syntactic ambiguity (although other types of ambiguities do exist in Lili, just not the syntactic ones).

Trying to translate song titles (so I can create new words!)

A Day To Remember

θöv-: D is the downfall of B

θövøe jbo = our (inclusive "we"; i.e. includes the listener) downfall (original song title: "The Downfall of Us All")

cüg-: B is a city (larger than a town)

cügee ⁝Ocala⁝ = City of Ocala

nez-: B is made of material A

jväl-: D is wax

ceu nezya jvälø waivao ⁝Larry⁝ waitye kai nezye jo = I'm Made of Wax, Larry, What Are You Made Of?

vuree zübo = Bad Blood (I already had the words for this one, lol)

lëp-: A is B's family

cisya lëpa = Welcome to the Family

vub-: C is naive

vubwo = Naivety

insye ⁝Florida⁝ = In Florida

voz-: A is dark (in the sense of "low lighting")

xab-: B is a place

zitwe insae voza = lit. "an act of shooting that occurred in something 'dark' (i.e. with low lighting)" ("A Shot in the Dark")

xil-: all A's are B

cüv-: B is D's friend

xilea ceü cüve = All My Friends

jyø ⁝Tails⁝ waitye tsyä cye ⁝Sonic⁝ = You Be Tails, I'll Be Sonic

tej-: B exits A through C, into D

irbya ceu teji = If I Leave

jlye tejea ceu nöza = please, get out of my house

Bullet For My Valentine

zola = The Poison

djüvwe = Fever

fleg-: A wakes C up

flegwo lopø = Waking the Demon

vüb-: A is a room intended for one to be B

vübaëðea 409 ("vübaëðea gøucfaosø") = Room 409

xofai syo fifa = Tears Don't Fall

xilea cei dovo = All The Things I Hate

Other stuff

kf-: A knows B; F does not know E

cei kfye joi ctüze = I know who you're in love with

ceikfi = I know

ceâkfi = I don't know

mb-: A happens here

kyamba = a rather vague question, it can mean something along the lines of "who's here?" or "what's happening here?"

kyasaimbö = who's here?

kyaseimbö = what's happening here?

kya joise imbö = what are you doing here?

kya joile imbö = who is here other than you?

rd-: A is the author of B

dul-: A is the entire spatial content of B

rit-: A is a song, B is a window

ceirdee rita = my song (a song that I'm the author of)

dulae ceu nöza = the (entire) area inside my house

gar-: B entirely fills E with D (alternatively, an impersonal statement is "E is entirely filled/full with D"), C happens/happened in the past and/or present (ambiguation of "tsa", "tse" and "tso")

füj-: D is sorry for being C

mukn-: A is an expedition to E

kya doi hüfaile insöe mukna = other than the two cooks, who will be in the expedition?

liz-: A dances

bz-: B happens before D; C is the amount of time that elapses between the two events

ceü tatau vaankye bzeø hau hofsi = what my mom said before she died

kaübzye hofswe = what happens after death?

Ok uh... maybe I should give more positive examples, lol.

:T-Rex: ubzyø bote = T-Rex's [existed] before humans

:T-Rex: ubzyø boteukoza = T-Rex's [existed] before humankind (that's actually a bit more correct, but even the previous example was correct)

zügou bzeø boteukoza = the animals that existed before humankind

bzøe cei vobi = what happens after I eat

ceiseü bzöe cei vobi = what I do after I eat

kya joiseü bzöe joi vobi = what do you do after you eat?

kya joiseu bzöø joi vobi = what do you do before you eat?

bzye cei vobi waø ceu vizi = after I eat, I sleep (I put that "bzye" ("after") at the beginning of the sentence to mimick English's word order, also, it doesn't necessarily imply habitual action, unlike in English)

cei vobyu bzyø ceu vizi = I eat before I sleep (same as above but with a different word order), (another way to translate it is "I eat, then I sleep"... it's the same meaning, really)

ceu vizyü bzye cei vobi = I sleep after I eat

rp-: C is A (or alternatively, A is a full sentence with subject nominalized) in order to be B, or for D to happen

bjal-: A is a carpet; B is a skirt; C is a store/supermarket that mostly sells E (omit E for a generic store/supermarket); D is a forest

ceü tatai fötaø bjalo wairpye stiboa cale = my mom went to the store to buy food

din-: A's intention is to be B

cei dinye vüvø = I intend to be stupid

cei dinyenkye vüvø = I have a stupid intention

cei dinyü vüvi = I have a stupid intention (same meaning as above, just a different way to say it, and it's shorter)

cye vüvëø dina = I have a stupid intention (this one has the word order that best mimicks that of English)

këz-: C is a new B

cei dinye stiboa këzoe pøbzo = my intention is to buy a new telescope

kya joi dine = what is your intention/what do you intent to do?

cut-: A is B-class/B-level (even in a metaphoric sense)

fölou cutaa xüða = a dragon-level warrior (I didn't have a better example so... this one should suffice, lol)

bd-: B is about (topic) D

jixau bdeø fölo = a book about a dragon (or "a book about dragons")

kyabdøe ðüxaa jixa = what is this book about?

kyabdøe jixa = what is (this/the) book about?

xüf-: B convinces C to be A

cei dinye xüfeo ceü tata waa stiboa jixaa bdeø këzoe fiba = I intend to convince my mom to buy a book about a new philosophy (or "new philosophies")

cfer-: B chooses A over multiple C's (C is a singular concept, e.g. "food", and B chooses A between multiple options that are all C's)

ceu cferya ⁝Pikachu⁝ = I choose Pikachu

ceu cferya joo ⁝Pikachu⁝ = I choose you, Pikachu!

jyø cfereo cale = choose a food

r-: A or B (indicative); C or D (interrogative: asks the listener to pick the correct answer between C and D. If neither is correct, the answer is "zø", which means "no")

jyø cferea ditai rye väja = choose between the red one and the green one!

bya jyo moi rye fa = are you male or female? (yes/no question: the answer is usually "yes", but I guess it can be "no" if you're non-binary or something like that... the validity of that answer depends on your worldview and how you define "male" or "female", it's not encoded in the language, which is neutral regarding that)

jyo moë ryø fa = are you male or female? (asks the listener to pick between "male" or "female"... in the case that the listener identifies with neither, the answer is "zø", which means "no")

soz-: B is "against" (i.e. morally opposed to) D (event with subject nominalized)

ceu sozyø vobae fifo = I'm against (i.e. morally opposed to) eating cats

ceu sozøi vobe = what I'm morally opposed to eating (e.g. if I'm vegetarian, I may be morally opposed to eating meat, for example)

ceu sozøø vobe (or "ceu sozøu vobe") = what I'm morally opposed to being eaten (this one is weird because it implies that the one being eaten is at fault, but I included it anyway to show what kind of things Lili can say, lol, e.g. if "ceu sozøø vobe" if "fifo" (a cat), then I'm morally opposed to the event of the cat being eaten, but it's the cat who has done an immoral action, not the one who ate the cat... this stuff is not easy to translate into English, lol)

Of course, soz- can be used to express what oneself is morally against doing, while not necessarily opposed to other people doing it, by adding "ce" as the subject of D:

ceu sozyø cei vobae cfuva = I'm against myself eating meat (i.e. "I don't eat meat (for moral reasons)", but it's unspecified if the speaker is against other people

eating meat)

sozeø fnafa = someone who is against fetishes

sozeø xüða = someone who is against war

sozeø flicae zügo = someone who is against having sex with animals

sozeø flicae hofsaa zügo = someone who is against having sex with dead animals

sozeø voboø zübo irnae nexaa föse = someone who is against drinking the blood that comes out of severed hands

Lol, it got dark pretty quickly.

kya jou sozøi flice = (it's a bit awkward to translate into English due to the convoluted syntax but I'll try) "you are morally opposed to have sex with [fill in the blank]" ~"with whom/what kind of person/being do you think it's immoral to have sex with?" (e.g. an answer an average person may give may be "children", "animals", "dead bodies" etc. more conservative people may add more stuff in there... "people of the same gender", "people who one is not married to" etc.)

kya jou sozøi vobe = ~"what do you think it's immoral to eat?", "what are you against eating?" (e.g. a vegetarian may answer "meat", a Muslim or a Christian may answer "pork", a Hindu may answer "cows", a vegan may say "meat, milk and eggs" etc.)

ceu sozø = something I'm morally opposed to/something I'm against

dëv-: B gives A to C (C receives A from B)

ceu dëvyo jo waa jixa = I give you a book

ceu dëvya jixa wao jo = I give a book to you (same as above but with a different word order)

joë dëvya jixa wae ce = you receive a book from me (also same as above but merely with a different word order)

ðüxa ubgyo cila waa ceë dëva = this is the best thing I've ever received!

ðüxa ubgyo cila waa ceë dëvae jo = this is the best thing I've ever received from you!

ceu dëva = something I give

ceë dëva = something I receive

ceu dëvo = someone I give (something unspecified) to

ceu dëvoa jixa = someone who I give a book to

ceë dëve = someone who gives (something unspecified) to me

kya jou dëvao ho = what do you give to him? (or even "did" or "will", tense is unspecified by default)

kya jou dëvoa ðecaa jixa = who do you give that book to?

kya joë dëvea ðecaa jixa = who gave you that book?

vëd-: A happened yesterday, C is a guitar

vëdo = guitar

donj-: A plays instrument B

ðag-: A accumulates

fcür-: C is dust

fcüroi ðaga = the dust that accumulates

fcüroi ðaga insae ceu nöza = the accumulated dust in my house (note, technically speaking, this is not the best way to translate it, as it literally means that the "accumulated dust" is located inside my house, but it does not specify where the dust accumulated... it could be that it accumulated somewhere else and now it's in my house... e.g. maybe I love dust, and I collected a lot of dust that has accumulated in my aunt's house, put that in a jar and I brought that to my house... said dust would still correctly be referred to as "fcüroi ðaga insae ceu nöza")

fcüroi ðaga insöe ceu nöza = the dust that has accumulated in my house (here the grammar makes it clear that the event of the accumulation of said dust happened in my house, so "in my house" here refers to the event of the accumulation of the dust, not to the dust itself).

cei donjye vëdo = I play the guitar

cei donje = an instrument that I play

donjae vëdo = someone who plays the guitar

bya joi donjye vëdo = do you play the guitar?

kau donjya je = what instrument do you play?

zob-: C wins A as a prize for winning at game B against player E (if the game is solitary, or if you don't want to specify it, then don't include E), or for being D

cye zobo (or ceë zobi) = I win

ceë zobye :Tekken: = I win at Tekken (e.g. I win a Tekken match)

ceë zobya :Tekken: = I win Tekken (e.g. I win a copy of a Tekken game as a prize)

kai zobyo ce = what do I win? (in the sense of "prize")

bya joë zobi = did you win?

ceë zobo = I, a/the winner

zoboe :Tekken: = someone who wins a Tekken match

zoboa :Tekken: = someone who wins Tekken (e.g. a copy of the game) as a prize

zobo = winner

zobä = loser

zobäe :Tekken: = someone who loses a Tekken match

ceë zobya füswa ceö lijo wee :Tekken: = I win a hug from my brother for winning at Tekken

ceë zobya füswa ceu lija wee :Tekken: waä jo = I win a hug from my sister for winning a Tekken match against you

zoboä ce = someone who beats me (at an unspecified game)

zoboä ce wae :Tekken: = someone who beats me at Tekken

ceö zobi = I lost

ceö zobye :Tekken: = I lost at Tekken

ceö zobye :Tekken: wao jo = I lost at Tekken against you

kaë zobi (or "kya zobo") = who won?

kaë zobye :Tekken: = who won the Tekken match?

:Tekken:uya kaë zobi = ~"as for Tekken, who won?" (note: this sounds like a translation from a language that has topic/comment structure, like Japanese. However, it's not like that in Lili, it's simply a different word order, and that's really it, but in English the word order is kept using a structure that is pretty much the same as the one you'd get from translating from a language that has

topic/comment structure)

:Tekken: uzobyo ka = ~"as for Tekken, who won?" (same as above but yet another different word order)

sob-: A plays game B "against" C

cei kelye :Tekken: usobao jo = I want to play Tekken "with" (against) you

cei kelye sobae :Tekken: wao jo = I want to play Tekken with you (same as above but with a different word order, one that mimicks that of English)

bërz-: A is the game of chess

sobae bërza = someone who plays chess

kap-: C is big

ceö tatei kelyo cei syo vobae fifo = my parents don't want me to eat cats ("my parents want that I do not eat cats")

ceö tatei kelëo ceisoi vobe = what my parents don't want me to eat

ceidee fifo wai sfyo kapo = my cat is very big

kaidee fifo wai sfyo kapo = who has a very big cat/whose cat is very big?

kapoo fifo = big cat

cei dye kapoo fifo = I have a big cat

cei dye sfao kapoo fifo = I have a very big cat

kau kelya jo = what do you want to do?

kaë kelya jo = what do you want?

len-: A compliments B for being C

lenye = ~"congratulations!"

lenye joü tata = ~"congratulations to your mom!"

lenye joü tata wao ficoe vüvø = ~"congratulations to your mom for giving birth to an idiot!"

hai lenye ce wao cilëa donjae vëdo = she compliments me for playing the guitar well/she compliments me for being a good guitar player

hya ceu lenao cilëa donjae vëdo = she compliments me for playing the guitar well/she compliments me for being a good guitar player (same as above but with

different hierarchy/word order)

joi lenye ce = you compliment me

kya joi lenoe ce = what are you complimenting me for?

bürx-: D is angry at C

bad-: A is so B (to such an extent) that C happens

cei badye sëco wao cei lizi = I'm so happy that I dance

cei badye ctüzae joü tata weo bëtya zelya cei θomyo hai söbye ce = I'm so in love with your mom that at night I habitually dream that she kisses me

cei kelyo joi syo vobae ditaa sotee vëdëa joü tatau frozao jou lija = I don't want you to eat the red apple that yesterday your mom gifted to your sister

ceg-: A is a wall (which is part of building E) that separates B from C

züc-: E tastes sour

sib-: A is the juice of fruit C

siba = fruit juice

cüpeë siba = lemon juice

cüpeë sibaa tsëe ceë vobø wei sfyo zücä = the lemon juice I just drank is very sour

gav-: A thinks/ponders about C

cei gavyo ceu lijaidee fifo = I think about my sister's cat

kaë gavya jo = what are you thinking about?

kaë sibi (or "kya sibo") = ~"what fruit is (this) juice of?" (the translation is a little awkward in English, lol)

kaë sibya jeë vobø = ~"of what fruit is the juice you're drinking?"

jürb-: E is D's slave

jürbä = slave

jürbø = master (i.e. of a slave)

col-: B happens during daytime (not necessarily habitually)

ket-: A is something that lasts for amount of time E

xed-: E is a year (amount of time)

sac-: A smokes E

ceö lijoi sacyi ketyä fee xedä = my brother smoke(d) (something unspecified) for three years

bim-: A is a minute (amount of time)

cei kelye füsei ketöä doo bima = I want to be hugged for two minutes

jur-: C is a hour (amount of time)

vëdya cei sobye :No Man's Sky: wai ketyä feublaa bima = yesterday I played No Man's Sky for thirty minutes

vëdya cei sobye :No Man's Sky: wai ketyä doo juro = yesterday I played No Man's Sky for two hours

dor-: B is a day (amount of time)

ceu djüvyi ketyä doo dore = I had a fever for two days

ft-: A is B's C (describes the relationship between A and B, e.g. family, friends, teachers, pets, acquaintances, enemies, romantic partners, strangers etc.)

In declarative statements, ft- is usually superfluous as operators that describe relationships have said relationship embedded in the definition: e.g. tat-: A is D's mom

ceü tata = my mom

ceuftao tata = my mom (unnecessarily long, but still perfectly valid)

What ft- is good for is to make questions, e.g.

kya haiftoe jo = ~"what is her relationship with you?" (e.g. family member, friend, teacher... slave (in the ancient times), wife, acquaintance, enemy, classmate, etc.)

kn-: A exists in quantity B

Another operator that is superfluous in declarative statements but good for questions.

caa sote = one apple

cauknaa sote = one apple

But in terms of questions, if you want to ask about a quantity, kn- is needed:

kauknya sote = how many apples?

joi vobye sote wai vëdi = you ate an apple (or more than one) yesterday

joi vobye sotei knae do wei vëdi = you ate two apples yesterday (the sentence is unnecessarily long as declarative statements don't require kn- but still perfectly valid)

douknaa sote wau vobya jo wai vëdi = you ate two apples yesterday (same as above but with a different word order)

kauknaa sote wau vobya jo wai vëdi = how many apples did you eat yesterday?

kauknya soteu vobea jo wai vëdö = how many apples did you eat yesterday? (same as above but with a different grammatical structure -> how many of these things exist - "apples eaten by you yesterday"?)

nib-: C is small

lav-: C is slow

niboo fifo = a small cat

tcok-: C is chocolate (borrowed word, tcoko = chocolate)

gan-: A is a second (amount of time)

cei kelye füse = I want a hug

cei kelye füsei ketöä feublaa gana = I want to be hugged for thirty seconds

cei kelye füsewai ketyä feublaa gana = I want to be hugged (for an unspecified amount of time), for thirty seconds (this sentence has a meaning that one is unlikely to utter... it literally means that one desires to be hugged (for an unspecified amount of time), and it's the desire itself lasts for thirty seconds... like, one desires for a hug, and that desires lasts thirty seconds, and then after those thirty seconds, one no longer wants the hug)

vüb-: C is a week (amount of time)

nol-: B is the sky

vox-: D is a bathroom

sil-: A is E's wife, B is D's wife/husband (gender ambiguation), C is F's husband

baz-: A is a kitchen

civ-: A is a bed

dan-: C is a bedroom

taf-: A laughs

gz-: there are [reciprocal of D] E's

grüð-: D feels frustrated because of E

vluf-: A takes a shower

djat-: E is a closet/wardrobe

büθ-: D is E's enemy

(this is a word I already had, but I'll list it here just to make a few example sentences): lad-: A happens every B

hai füsye ce wai ladye vübo = she hugs me every week

hai füsye ce wai ladye doo vübo = she hugs me every two weeks

rəd-: A happens every day

"ladye dore" (every day) is correct, but to say "every day", you can also say "rədya" (at the beginning of a sentence) or "-irədi" (at the end of a sentence), it's shorter.

cei vlufyi ladye dore = I shower every day

cei vlufyi rədi = I shower daily (shorter)

"kau ladya..." (or "kya ladea...") = "how often...?"

kau ladya joi vlufi = how often do you shower?

kau ladya jou lijai füsye jo = how often does your sister hug you?

If something happens more often than once every [period of time], use gz-

gz-: there is/are (one multiplied by C) [reciprocal of B] A's (if C is unspecified, then it's one)

cei vobyi ladye dougzaa dore = I eat twice a day (lit. "I eat every half of a day")

cei vobyi ladye feugzaa dore = I eat three times a day (lit. "I eat every third of a day")

cei vlufyi ladye gøugzaa vübo = I shower four times a week (lit. "I shower every fourth of a week")

joi vlufyi ladye kaugzaa vübo = how many times a week do you shower?

kaugzaa vübo wau ladya joi vlufi = how many times a week do you shower? (same as above but with a different word order, one that better mimicks that of English)

kau ladya joi sobye ⁝No Man's Sky⁝ = how often do you play No Man's Sky?

ns-: A is located in B (not necessarily indoors, can be outdoors too, e.g. "in a park", "in a city" etc.)

"kaunsya..." = "where is..."

kaunsya voxø = where is the bathroom?

jiz-: A is a month (amount of time)

gürn-: B is a newspaper

vet-: B writes D

cak-: A publishes E

cok-: B is a pet

nal-: E's opinion is B (content of the opinion)

nale = opinion

ceö nale = my opinion

ceö nalye hoü vüvi = my opinion is that he's stupid

kau nalyä jo = what is your opinion?/what do you think? (about something unspecified, but it's likely clear from the context)

kya joö nalëe haise = what is your opinion about her?

kaihyu nalyä jo = what is your opinion about her? (same as above, just a different way to say it)

kaëhyu nalyä jo = what is your opinion about him?

naläe joü vüvi = someone who thinks that you're stupid

nalä = someone who has (a certain opinion)

joö nalye vüvø = your opinion is that "the stupid one... [incomplete sentence]" ("vüvø" = someone/something stupid, is the content of the opinion)

joö nalu üvüvi = you have a stupid opinion/your opinion is stupid ("stupid" is the

description of the opinion, not the content)

naläü vüvö = someone who has a stupid opinion

naleü vüvö = a stupid opinion

vüvëø nale = a stupid opinion (same as above but with a word order that mimicks that of English)

tis-: A happened today (past), C happened/is happening/will happen today (unspecified tense, "sometime today"), E will happen today (future)

tisya cei vobye sote = today I ate an apple

tisya ceö lijoi füsye ce = today my brother hugged me

zaf-: A will happen tomorrow; B happens on Saturday; C is a volcano; D are shoes; E is an earthquake

gor-: A is a place of worship (any religion)

zafa = something that will happen tomorrow

tanae zafa = tomorrow (as a period of time), ~"the day of tomorrow"

zafya cei sobye :GTA Vice City: = tomorrow I'll play GTA Vice City

zafya cei sobyu pyo jo = tomorrow I'll play with you

In a certain style

kub-: "C is done/written/drawn/built/exists/etc. in style/genre A (which has characteristics D)... B is the author of C"

kubaa :anime: = anime style

kubea :anime: = someone who creates something in anime style

kuboa :anime: = something in anime style

ceu kubya :Corporate Memphis: = I create(d) [something] in the style of Corporate Memphis

ceu kubyo jixa waa :cyberpunk: = I create(d) (i.e. write) a book in the cyberpunk genre

gon-: A reads C, B is cheese

cei gonyo jixaë kuboa :cyberpunk: = I read a book in the cyberpunk genre

cei begyo kubøa ːanimeː = I like the anime style

rit-: A is a song

kya kubao rita = what style/genre is (this) song?

My hand

There are two meanings of "my hand", though one is extremely unlikely (unless you live in the northeast section of Morioh-cho, where all the villas are)

cei föse = my hand (the one that is part of my body)

ceidee föse = my hand (the hand of someone else, or even my own hand, that I consider to be my property, something I own... that hand may still be attached to the other person's body, or maybe not... you can still say "ceidee föse"... and you can also make things explode with your KILLER QUEEN!!!)

zv-: B (subject) does A (verb/action) to C (object)

zv-: B (subject) does A (verb/action) to C (object)

If this seems like a more complicated version of a normal sentence... well, it is, but I suppose it can be useful in at least ***some*** circumstances? For instance, with questions (which would otherwise be awkward or impossible to ask without zv-):

kaizvye jo (or even just "kaizvi" if "you" can easily be inferred by the context) = what are you doing?

kaizvi = what is being done? (can approximate a meaning like ~"what's happening?", more literally, "what action is being done?", note that the subject can also be an inanimate object or an abstract concept, so it really CAN approximate the meaning of ~"what's happening?")

Asking, "kaëji" is not exactly the same thing, as it would like be asking "who are you?" or "what are you doing?" or "what characteristic(s) do you have?", it can vary depending on the context, whereas "kaizvye jo" already specifies that it's requesting to explain what action you're doing. Other examples:

kauzvi = who did [this/unspecified action that is usually clear from the context]? (it can be translated into English usually as "who did this?"... without zv- you can ask who did an action that is already specified, e.g. "kai vobi" = who eats/ate?, but for unspecified actions, that cannot be done without zv-, especially considering that "ka" cannot have its own operands that indicate subject or

object or anything else, it can only be an operand of something else, the only exception is with "kya", but again, it does not indicate subject or object, so without zv- these questions cannot be asked)

kaëzvye jo = ~"who are you doing this to?" (it's asking for the object of the sentence, while the subject is specified, "jo", i.e. "you")

kaëzvi = "who is this being done to?"

zv- may also be useful in other contexts... maybe to nominalize things... e.g.

jouzva = what you do/something you do

jouzvo = the person/object/etc. you do this to

joü tatau zvao jo = what your mom does to you

kya joü tatau zvao jo = what does your mom do to you?

etc.

So, in any case, it's available if you need it!

Pausing for effects (clever thought? Lili allows many word orders, which may be a great thing for movies!)

Here's a sentence example that may be clever. Imagine this being said in a movie:

fäð-: "obviously, B"

Sentence: "ceü tataë hojye sao ce waufäðe" = my mom was killed - obviously not by me (~"obviously by someone who is not me", "sao ce" = "someone who is not me")

Imagine it being said like this...

Person 1 = "ceü tataë hoji" (said with an exclamatory tone) = "my mom was killed!"

Person 2 looks at Person 1, concerned and sorry that their mom was killed, wondering who that could be.

Person 1 = "e..." (said like "eh...", with nervous sweat... this "e" is the separator of "hoj-", B kills C... it introduces B, and C, "ceü tata" ("my mom") was already introduced, so this "e" literally means "by"... imagine that said slowly and the suspence in the movie increases!)

When that "e" is said, that means Person 1 is about to say by whom was their mom killed, and Person 2 is curious to know who that could be, and is surprised that Person 1 may know! As the suspence increases, Person 1 says this (punctuation only to indicate tone and pausing, as Lili lacks punctuation, except for the tricolons which indicate a name or a word borrowed from another language):

"sao ce! waufäðe..." = "not by me! obviously..."

I think Lili would be great for movies, due to the fact that word order is pretty much 100% free! And with proper pausing and intonation, it would have HUGE potential for movies! Such a shame that Lili is not a real language, lol! Another example:

Sentence: "cei zidi itye bye kelye fötaø ceu nöza" = "it's my birthday! So... would you like to come to my house, please?"

How it may be pronounced (punctuation to indicate how it's pronounced)

"cei zidi!" = "it's my birthday!" (said with a happy, exclamatory tone, then a very brief pause)

"itye..." = "so..." (t- connects sentence A to sentence B, indicating that the next sentence is somehow related to the previous one... and in fact, it is!)

"bye kelye fötaø ceu nöza???" = "would [you] like to come to my house, please?" (I've translated "bye" as "please" in English, though it's just a yes/no question marker that indicates that the speaker hopes that the answer will be "yes", so it can be used to make polite requests... that "itye" before indicates that this request it's related to "cei zidi" ("it's my birthday"))

zob-: C wins A as a prize for winning at game B against player E (if the game is solitary, or if you don't want to specify it, then don't include E), or for being D

zobyo... = and the winner is...

:Malik: = Malik!

Sarcasm and metaphors

sm-: A is a literal, non-ironic sentence; B is an ironic sentence; C is a metaphor; D is hyperbole. B, C or D can be used in conjunction with A; A is the literal, non-ironic meaning of B, C or D.

E.g.

tsyä hau hojyo jo weüsmø = She'll kill you! (hyperbolic statement, e.g. she may just get really angry at you)

tsyä hau hojyo jo weisma = She'll kill you! (literal statement, she's literally going to murder you)

tsyä hau hojyo jo weüsmøa hai dovyo jo = She'll kill you ("tsyä hau hojyo je")... hyperbolic statement that actually means "she (will) hate you" ("hai dovyo jo")

Note that in Lili, all this stuff doesn't need to marked. An unmarked sentence can be literal and non-ironic, but it alsocan be ironic, metaphoric, hyperbolic etc. but literalness/sincerity can be marked! They're liked Internet indicators "/s" or "/gen". If unmarked, a sentence can be literal, sincere, ironic, metaphoric etc. which method of communication is the best to prevent misunderstandings may depend on the context.

Politeness

"mas-" makes its A a polite sentence, or a polite part of a sentence (e.g. a single word)

zuj-: makes its B honorific. So, "zuje" means "something/someone honorific", it can be used for example to address someone very high in a hierarchy, or even the CEO of a company. Note that Lili is culture-neutral, so this may or may not be used (hypothetically, if a society was crazy enough to speak a loglang created by a random person on the Internet LMAO), but it's *available* to be expressed, in case one needs it.

xüg-: as already mentioned earlier in this page, turns C into something addressed vulgarly, like "Fuck(ing) C". "Fuck C" if "xüg-" is verbal, while "Fucking C" if "xüg-" nominalizes C. Examples:

xügoo hüfe = fucking dog!

xügyo joü tata = fuck your mom!

jl-: A is "polite you" (like Lei in Italian or Sie in German). Whether or not this would hypothetically be used would depend on the culture. By itself, Lili is neutral about this. B is "polite imperative you" (something like "please"), C is "polite negative imperative you" (something like "please don't")

jëg-: C is "you (addressed in a vulgar manner)" = ~"fucking you" (similar to

"teme" or "kisama" in Japanese)

tej-: B exits A through C

jlye tejea ceu nöza = please, get out of my house

How to express your opinion about an event

Use words like "good" or "bad" to refer to a sentence and either nominalize the sentence itself or keep "good" and "bad" verbal. There is a slight difference in meaning in the two cases:

cil-: A is good

vur-: B is bad

cilya hai ctüzye jo = it's good that she's in love with you

cilaa hai ctüzye jo = she's in love with you (which is a good thing)

hai ctüzye jo wai cila = she's in love with you (which is a good thing) (same as above but with a different word order)

hai ctüzye jo wai cili = she's in love with you, and that's a good thing

Random sentences

Just for fun!

One word phrases

One word can either be kind of the equivalent of nouns, or simple verbal phrases with no subject or object. I won't write **many** of these, unless they're particularly interesting.

vobya = [unspecified subject] eat(s)

pitso = beak (of an animal)

geda = something prohibited

tejo = exit

Since Lili can nominalize subjects and objects of a "verb", words like "voba" (someone who eats) and "vobe" (something that is eaten) are common, and they don't have a super direct translation into English.

Two word phrases

The english preposition "of", that serves like a genitive, often fails to distinguish between **subjective genitive** and **objective genitive**. In Lili, there's no ambiguity between the two: the equivalent of the noun in genitive, in Lili is the operand that indicates either the subject or the object of (what originally was) the "verb", whereas the equivalent of the noun in the nominative case is the "verb" with a suffix that is usually -u, but not always:

bizwa ⁝Torchic⁝ = the evolution of Torchic (in the sense of, the process of evolution)

bizäa ⁝Torchic⁝ = the evolution of Torchic (in the sense of, what Torchic evolves into (namely, Combusken)... the result of the evolution)

That "of" in the sentence above is a subjective genitive, that is, a genitive that refers to the subject of the phrase. It is Torchic who evolves.

hüfwo goha = the preparation of rice

That "of" in the sentence above is an objective genitive, that is, a genitive that refers to the object of the phrase. The rice is what is being prepared.

Of course, these distinctions have no grammatical basis in Lili, they're just used to illustrate semantic differences, not grammatical ones. Two word phrases can also be verb phrases, with either a subject or an object, but not both, e.g.

cei vobi = I eat

ceu nøbi = I swim

ceë rëvi = I'm scared

Etc. of course, which operand is the subject and which operand is the object varies depending on the verb. Those must be memorized. A can the subject, but so can all the other four operands, and the same reasoning applies to the object. Some other phrases:

xugeëbge = the strongest

büxau xage = a bomb that explodes

büxau xagi = a bomb explodes

covya zidwa = happy birthday!

dzegaa fifo = a black cat

xugee fölo = a strong dragon

jye xuge = you're strong

lavaä hofsa = someone who is destined to die

pitsoe brüga = the beak of a parrot

joü tata = your mom

cösëa cfäfo = tonight's decision (yes, this is a Katatonia reference, lol)

Three word phrases

Three word phrases are the minimum to have a phrase with a subject, a verb and an object, regardless of the order (which is completely free in Lili). It's also the minimum amount of words needed to be able to use an omega separator (the minimum amount of words needed to use an alpha separator is two, and it's mandatory to use an alpha separator in that case, whereas with omega separators it depends on the phrase and word order):

cei vobye sote = I eat an apple

joü ya vüvøi tata = your stupid mom

hyo xugeëbge = he's the strongest

cei klivye cesa = I look at the Moon

rədëa nøbe = someone who swims every day (sounds like "daily swimmer" due to the word order)

zogae joü tata = someone who's sexually attracted to your mom

cösya cei cfäfi = tonight I decide/tonight I make a decision

bofou stea hojye = a hammer that is used to kill

bofou stya hojye = a hammer is used to kill

bofou stëa hoje = someone who kills with a hammer

hojei stöe bofo = someone who kills with a hammer (this word order better resembles that of English)

jyø rëvoä xagø = be afraid of bears!

ceu nøbyø zübo = I swim in blood

vlae mudraa cüple = someone who lives in a yellow submarine (I guess I don't even need to mention what band this is a reference of, right? ;D)

4-9 word phrases

jyø sfao rëvoä xagø = be very afraid of bears!

jbai vlye mudraa cüple = we live in a yellow submarine

jbai vlye mudraa cüple we irkye sfyo begao :The Beatles: = we live in a yellow submarine because (we) really like The Beatles

vlae mudraa cüple weü zødi = living in a yellow submarine is difficult

vlae mudraa cüple wei sfyo zødø = living in a yellow submarine is very difficult

cei datyo jbøi vlye mudraa cüple = I doubt that you (plural you) live in a yellow submarine

10+ word phrases

pakye joi sfyo begao :The Beatles: woa cei datyo joi vlye mudraa cüple = (singular you in this sentence) although you really like The Beatles, I doubt that you live in a yellow submarine

pakye joi sfyo begao :The Beatles: woa cei datyo joi vlye mudraa cüple wø irkye vlae mudraa cüple wei sfyo zødø = although you really like The Beatles, I doubt that you live in a yellow submarine, because living in a yellow submarine is very difficult,

pakye joi sfyo begao :The Beatles: woa cei datyo joi vlye mudraa cüple wø irkye sfyo zødø = although you really like The Beatles, I doubt that you live in a yellow submarine, because it's very difficult (note that in this sentence "it" is unspecified, it's not specified what it refers to, but it can be easily inferred... also, there's no "it" in this sentence, it's just an artifact of the translation into English)

vëdya sëcyo cei füsye rədëa klivae :Jojo's Bizarre Adventure: wau pöo ce = yesterday I happily hugged someone who watches Jojo's Bizarre Adventure with me everyday

vëdya cei füsye rədëa klivae :Jojo's Bizarre Adventure: wau pöo ce wøurkya cye sëco = yesterday I hugged someone who watches Jojo's Bizarre Adventure with me everyday. That made me happy. ("(u)rkya cye sëco", asssuming there's something before it, means "therefore I'm happy", but in this sentence I think it

sounds more natural in the translation to turn it into a separate sentence just saying "That made me happy". After all, Lili's syntax is completely different from that of English, Lili has no punctuation other than the tricolon, and translating from Lili to English can be... pretty interesting!)

More sentences

At this point, I'll just write random sentences and add more words. The most interesting stuff has already been explained by now.

pan-: F is a deity of domain E

panəä xüðwa = god of war

xüðwaö panə = war god (same as above but with a different word order)

kya joâ panä = what are you the god of?

gøɬʒ-: D is a recipe for B

ːCoca-Colaːu gøɬʒø = Coca-Cola recipe

sefsau gøɬʒø = cake recipe

gøɬʒøe sefsa = recipe for a cake (same as above but with a different word order)

tp-: C is alongside/mixed with D (e.g. in foods, drinks, medicines, drugs, chemical substances of any kind etc.)

gohaë tpoø vane = rice with curry

gohaa tpoø vane = rice with curry (same as above but with a different hierarchy, here the rice ("goha") is the primordial, whereas above, "tpo" is the primordial)

cei kelyo gohaë tpoø vane = I want rice with curry

kyatpøo keloo goha = what do (you) want rice with?

kyatpøo joi keloo goha = what do you want rice with?

kya joi keloi gohaë tpø = what do you want rice with? (this word order most closely resembles that of English even though the way the sentence is structured in Lili is completely different from English, but the word order itself is pretty much identical: "kya" (generic non-"yes/no" question word) -> "what"; "joi" -> "you"; "keloi" -> "want"; "gohaë" -> "rice"; "tpø" ("something that is alongside/mixed with [C, and in this case C is "joi keloi goha" = "the rice that you want"]") -> "with", the literal meaning is "what is that thing that is

alongside/mixed with the rice that you want?", but in English it's translated as "what do you want rice with?")

gøɮøe gohaë tpoø vane = recipe for rice with curry

vaneütpo = something with curry

vaneütpoo goha = rice with curry

cei kelye föta = I want to go (to somewhere unspecified)

cei kelei fötø = the place I want to go to

kya joi kelei fötø = where do you want to go?

kya joi kelëo cei fötø = where do you want me to go?

bij-: A is tired of being B; A is tired of C (noun phrase or event)

cei bijye joi kelëo ceise = I'm tired of being what you want me to be (Linkin Park reference, lol)

høc-: A is secret

høcaa nöza = a secret house

Explanations (Part III: multiple sentences)

t- operator

"t-" is an operator that means "Sentence A is over, sentence C starts, sentence B is related in some way to Sentence A, sentence D is unrelated to sentence A (acts kinda like "anyway" or "by the way" in English)". It behaves like the dot in English. Kind of. It's unspecified/ambiguous whether C is related or not to A.

Example (vëd- means "A happened yesterday")

vëdya cye sëco = yesterday I was happy

cye vëdëa sëco = I, yesterday, was happy (I tried to maintain the same word order, it's literally the same sentence as above but with a different word order!)

ceë sëcyi vëdi = I was happy yesterday (same as above, but with a different word order)

ceë sëcyi vëdyi tyo cei dye fifo = I was happy yesterday. I have a cat.

"tyo" means what comes after is C. Which means, it's unspecified whether or not that sentence is related to sentence A.

ceë sëcyi vëdyi tyø cei dye fifo = I was happy yesterday. Anyway (changing topic), I have a cat.

"tyø" means what comes after is D. Which means, that sentence ("cei dye fifo", "I have a cat") is unrelated to sentence A ("ceë sëcyi vëdi", "I was happy yesterday"). It can be translated with "anyway" or "by the way", and serves to change the topic of the conversation.

Explanations (Part IV: conversations)

"yes" and "no" (responses to yes/no questions)

A few examples:

s-: E is a "yes" response (both for an answer to yes/no questions, and to accept requests, like "ok", but it's not an exclamation of joy)

z-: D is a "no "response (both for an answer to yes/no questions, and to refuse requests, but it's not a negative exclamation)

cin-: A says "hello" to B

cinye: hi/hello/greetings!

cinye je = hello/greetings to you!

cinye mama = hi mom!

Unlike in English, the reply to a greeting is a separate word.

zat-: B responds to A's "hello".

Person 1 = cinye [optional: name] (hi!)

Person 2 = zatya [optional: name] (hi!)

Person 1 = bya kelye soba (do [you] want to play?)

Person 2 = zø (no)

zil-: A says goodbye to B

züj-: B responds to A's "goodbye"

Stories (eventually, maybe)

If Lili gets developed enough I'll write some stories in Lili.

Vocabulary (435 roots so far)

English to Lili

Note, due to Lili's unorthodox grammar, an English to Lili dictionary is not very practical. You can use the search function on a browser and search the Lili to English dictionary if you want to know how a word is translated into Lili.

Lili to English

b-: turns its A into a yes/no question. Turns B into a yes/no question whose answer that the speaker hopes is "yes" (which can be used as a non-demanding, indirect way to ask for a request), and turns C into a yes/no question whose answer that the speaker hopes is "no", turns D into a yes/no question that the speaker believes the answer is "yes" (though the speaker is asking for confirmation), turns E into a yes/no question that the speaker believes the answer is "no" (though the speaker is asking for confirmation).

bac-: A is a female newborn baby, C is a newborn baby, E is a male newborn baby

bad-: A is so B (to such an extent) that C happens

baf-: C is fat

bal-: A is the top of B

bap-: B farts C

baz-: A is a kitchen

bd-: B is about (topic) D

beg-: ("likes" in a broad sense), A likes being B, or likes event C (noun phrase or event); E is a vehicle/means of transportation

bërz-: A is the game of chess

bët-: turns A into a habitual sentence.

bg-: B is the most [adjective-like C] among all A's

bij-: A is tired of being B; A is tired of C (noun phrase or event)

bim-: A is a minute (amount of time)

biz-: A evolves into E

bjal-: A is a carpet; B is a skirt; C is a store/supermarket that mostly sells E (omit E for a generic store/supermarket); D is a forest

bjüf-: there's a risk that A occurs

bl-: there are [B multiplied by ten and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

blaz-: A moves leftwards

bof-: C is a hammer

bot-: A is a female human being, B is a human being, C is a male human being

boz-: B happens on Monday

bögb-: C is cabbage

br-: A is an obviative "object" that has the same "gender/animacy" as the subject, B is an obviative "object" of any gender/animacy, C is an obviative "object" that has the same animacy as the subject.

brüg-: A is a parrot

bul-: B is ready to be C (not in a psychological sense... more like "the cake is ready (e.g. to be eaten)")

bükc-: C is a goat

bürx-: D is angry at C

büθ-: D is E's enemy

büx-: A is a bomb

bv-: A is an event/noun phrase intended to benefit C due to circumstance/event D

bz-: B happens before D; C is the amount of time that elapses between the two events

bzok- = A loves B (romantically/sexually)

c-: there is one A (singular), B is me

cak-: A publishes E

cal-: B is food

ceg-: A is a wall (which is part of building E) that separates B from C

cel-: A is willing to be B

ces-: A is the Moon

cf-: there are [B multiplied by a hundred and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

cfäf-: A decides to be B, A decides that C must occur; E is white

cfer-: B chooses A over multiple C's (C is a singular concept, e.g. "food", and B chooses A between multiple options that are all C's)

cfuv-: A is the meat of animal B intended for consumption

cfül-: B smells like C ("in the same manner", i.e. the smell is the same, not necessarily the intensity)

cib-: there is a low threshold for event A happening

cig-: A trips (and falls down)

cij-: B massages C on body part A

cin-: A greets B

cil-: A is good

cilt-: C is a plushie

cis-: B welcomes C to A

cisf-: A smells (focused action, like "watch" instead of "see") B"

civ-: A is a bed

cküd-: E is a snake

cok-: B is a pet

col-: B happens during daytime (not necessarily habitually)

cov-: B wishes C a good A

cös-: A happens tonight

cøð-: A is B-flavored

cp-: A is "we/they" (unspecified clusivity), B is "we/they" (exclusive, i.e. excludes the listener), C is "we/they" (inclusive, i.e. includes the listener)

cpl-: A is "I/we" (unspecified clusivity, i.e. it is unspecified whether or not the listener is included), B is "I/we" (exclusive, i.e excludes the listener), C is "I/we" (inclusive, i.e. if it's plural (and it may or may not be plural), then it includes the listener), D is "number-neutral you" (singular OR plural "you"), E is "he/she/it/they" (number-neutral)

cpubl-: A is a hamburger

ctad-: A is B's finger

ctüx-: D is a drum (percussion instrument)

ctüz- = A loves B (romantically)

cuf-: A is non-stressful/calm/quiet (can be translated as "quiet" as in "a quiet neighborhood", or "a quiet life"... it does not describe an individual with that mental state, just something that does not cause stress)

cuk-: (placeholder, I'll modify this eventually, as only relying on the final vowel suffix to understand the direction is not very pragmatic) A moves leftwards, B moves rightwards, C moves upwards, D moves downwards, E moves backwards, F moves forwards

cut-: A is B-class/B-level (even in a metaphoric sense)

cüb-: B is blue

cübl-: A "should" (i.e. it is good/proper for A to) be B

cüf-: A ejaculates B

cüg-: B is a city (larger than a town)

cüj-: D pisses C, or, if you want to put it "more formally": "D expels substance C as urine" (as already explained, by default C would be urine... but you can't really exclude some weird - usually fictional - scenarios where the substance expelled is something else...)

cüp-: B is lemon

cüpl-: B is a submarine

cüv-: B is D's friend

d-: A has/owns B (possession only), there are two C's

dan-: C is a bedroom

dat-: A doubts of being B, A doubts that C is the case

dëθ-: B is unwilling to be C

dëv-: B gives A to C (C receives A from B)

din-: A's intention is to be B

dit-: A is red

djat-: E is a closet/wardrobe

djüv-: B has a fever

don-: B happens on Thursday

donj-: A plays instrument B

dop-: the speaker knows A by inference (when you are sure something happened but didn't experience it yourself, through logical inference)

dor-: B is a day (amount of time)

dov-: A hates/dislikes being B, A hates/dislikes C (noun phrase or event)

døx-: D is orange

dul-: A is the entire spatial content of B

dzeg-: A is black

ð-: B is the [ordinal A] C

ðag-: A accumulates

ðec-: (medial demonstrative, close to the listener) ~"this/that A" (nominal), ~"this/that is A" (verbal)

ðëj-: B is toxic

ðøn-: it's possible for B to occur

ðürb-: D is brown

ðüθ-: C is the bottom of D

ðüx-: (proximal demonstrative) this A (nominal), this is A (verbal).

f-: A is female, there are two F's

fac-: A is true especially if C is true

facp-: A is C's sweat (C expels substance A as sweat... again, in surreal fictional scenarios, it can be something else other than regular sweat)

fal-: A is a fairy; B wears D

fat-: C protects D from B

fäð-: B is obvious (if B is an entire sentence, it can be translated with "of course", in English)

fcür-: C is dust

fer-: A is an event that was/is directly experienced by the speaker.

fib- = A is the philosophy of B, C is a philosopher of (the philosophy of) B

fic-: A is alive, B is born from C

fif-: A falls from B to D through E, C is a cat, F is a sphere

filc-: A is a park

fis-: B makes C become A

fiθ-: A walks from place B, passing through place C, to (destination) D

fiv-: A is the color of B

fleg-: A wakes C up

flic-: A has sex with B

fn-: B is animate (ambiguation of male and female)

fnaf-: A has a fetish for being B, or for C (noun phrase or event)

fojd- = A likes B (in a friendly way, as a friend)

föl-: C is a dragon

fös-: B is A's hand

föt-: A goes from place B to place D, passing through place C, using vehicle E (note: E can also include "by foot"!). F is the passenger (note: if the "vehicle" is "by foot", then F is someone who is following A, and A "leads" F to the destination, especially (but not only) if F does not know where the destination is).

fr-: B is a reflexive "object"

froz-: B gives A as a present for C due to circumstance (e.g. birthday, or any other) D; or alternatively, A (full sentence, including subject) is done as a present for C due to circumstance D

fs-: there are [B multiplied by a thousand and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero)

ft-: A is B's C (describes the relationship between A and B, e.g. family, friends, teachers, pets, acquaintances, enemies, romantic partners, strangers etc.)

füb-: A is B's vagina

füj-: D is sorry for being C

fün-: C causes B to freeze (or just "B freezes"); A is frozen (as a state, not as a transition)

füs-: A hugs B, C purrs, D causes E to melt (or just "E melts"), F is a spoon

ɸäm-: A is positioned to the left of F (and therefore, "F is positioned to the right of A")

ɸâb-: B is a town (smaller than a city)

ɸâx-: A blows F (i.e. air) from their mouth (in fictional contexts, F can be fire or something else e.g. a dragon who blows fire from their mouth)

g-: there are four D's

gan-: A is a second (amount of time)

gar-: B entirely fills E with D (alternatively, an impersonal statement is "E is entirely filled/full with D"), C happens/happened in the past and/or present (ambiguation of "tsa", "tse" and "tso")

gav-: A thinks/ponders about C

gäb-: B is a key to open/close C

ged-: B prohibits C from being A. Or B prohibits A.

gëg-: A is B's leg

gëv-: B is A's foot

git-: (antonym of kel-) "A wants to avoid being B, A wants to avoid C (noun phrase

or event)"

giz-: A is B's eye(s)

glic-: A is the English language

gn-: there are [B multiplied by ten elevated to the power of (D*3+3) and then added with C] A's (if B is unspecified, it's one, if C is unspecified, it's zero, if D is unspecified, it's one)

goh-: A is rice

gon-: A reads C, B is cheese, D is a pajama

gor-: A is a place of worship (any religion)

goz-: B forces C to be A. Or B forces A.

göh = D is hungry

gövd-: C is air conditioning

gøɬʒ-: D is a recipe for B

gr-: B is more A (adjective-like operator, or at least something that can be compared) than C

grüð-: D feels frustrated because of E

guɸ-: B "cannot" (i.e. "does not have the skills") to be F

gübl-: B is a pig

gül-: C is sad

gürg-: D is a pigeon

gürn-: B is a newspaper

gz-: there are [reciprocal of D] E's

h-: A is "she" (female), B is "he/she" (animate), C is "he" (male), D is "it" (inanimate), there are five E's

haz-: it's impossible for B to occur ("the probability of event B is ~0%")

hofs-: A is dead (state), B has died/will die/etc. (transition from life to death)

hoj-: B kills C

høc-: A is secret

hut-: B moves A from location C to location D, through location E

hüf-: A cooks C, B is a dog

hün-: B threatens C with consequence A (noun phrase or event), or by being D

hüθ-: D is a ghost

j-: there are six A's, C is you, D is 'imperative you', E is 'negative imperative you'

jal-: A is a doll

jäks-: C has cancer

jb-: A is "we" (unspecified clusivity, i.e. it is unspecified whether or not the listener is included), B is "we" (exclusive, i.e excludes the listener), C is "we" (inclusive, i.e. includes the listener), D is "plural you", E is "plural they"

jëg-: C is "you (addressed in a vulgar manner)" = ~"fucking you" (similar to "teme" or "kisama" in Japanese)

jg-: C is too E to be D

jib-: A is a ball

jibl-: A is ice-cream (B is the flavor, e.g. "jiblae cüpe", or "cüpeu jibla" = lemon-flavored ice-cream)

jil-: A directly or indirectly contributes for event B to happen, i.e. if someone "could" had done something differently such as event B would not had happened, they can be the A.

jirg-: A is spiky (the spikes themselves are B, whereas with -u you nominalize the "spikiness", the fact that A is spiky)

jivr-: F is a fridge

jix-: A is a book, B is a knife

jiz-: A is a month (amount of time)

jl-: A is "formal you" (like "Lei" in Italian or "Sie" in German); B is "imperative formal you" (i.e. "please...")

jog-: B is a fork

joj-: C is bizarre, E engages in adventure D

jun-: B blames C for event A happening (A is NOT the agent of the bad thing, it's

just an event, otherwise it'd be an accusation!)

jur-: C is a hour (amount of time)

jürb-: E is D's slave

jürð-: A is painful (i.e. causes pain) to D (or just use A for generic statements like "A is painful", or just use D to say that someone is in pain)

jväl-: D is wax

jven-: A has diabetes

jvød-: B is a tiger

k-: A is a word that the speaker requests the listener to replace with the correct answer, there are seven B's

kal-: B is envious of C for being A (C is A, and B is envious of C for it)

kan-: B does/is A, and C does/is A too (with the same manner and/or intensity); E does/is D, and F does/is D too (with the same manner AND intensity)

kap-: C is big

kâð-: F is snow (the one on the ground, not the one which precipitates, that one is called "kivo")

kel-: A wants to be B, or wants C (noun phrase or event)

ker-: B is an event that the speaker has no direct experience of, but "knows" through hearsay.

ket-: A is something that lasts for amount of time E

këx-: A forgives C for being B (i.e. B is something bad that C was, but A forgives C for being B)

këz-: C is a new B

kf-: A knows B; F does not know E

kid-: A is a sentence/information that the listener already knows (or is likely to already know) about; B is a sentence/information that the listener did not know (or is unlikely to know) about; C is a sentence/information that contradicts what the listener knows/believes (it is presumed that the listener (falsely) believed D to be the case)

kif-: A is one or more words that the speaker asks the listener to replace with the

correct answer, but just for fun, rather than a proper question. It can be translated into English as "guess [...something...]?".

kiv-: A rains, C snows, B rains/snows (ambiguation, similar to the English word "precipitation")

kl-: "let's [be] B, A [vocative]!"

klal-: A looks like B

klen-: B "cheats" (i.e. in a monoamorous relationship, B has a relationship with another, without the consent or knowledge of their current partner), C is their current partner, A is the person B has the secret relationship with.

kliv-: A looks at B/watches B (focused action, unlike "seeing")

kn-: A exists in quantity B

koln-: C is bread

kon-: B does/is A, and C does/is A too (in a similar manner), E does/is D, and F does/is D too (in a similar intensity)

koz-: A is the collection of all B's, understood as a unified whole, C is spicy pepper

køg-: A has a flu

krob-: C is a chicken

kroh-: A destroys B

krøn-: C is hot (as in, temperature)

ks-: "tags" A, B, C, D, E and/or F so that operand can be reused later with kt-, helping reduce repetition (e.g. if you say "ksaa vobae sote" ("vobae sote" = "someone who eats an apple"), then until you say "ksaa" again, everytime you say "kta" you are referring to someone who eats an apple, you can have six "slots" of this feature at once, but if you want to replace an operand with another meaning, you have to "forget" the previous one... e.g. if "kta" means "someone who eats an apple", but at some point you say "ksaa cei kelo", then if you say "kta" from that point on, "kta" means "cei kelo" ("something that I want"). It works exactly like Pokémon moves in Pokémon Emerald, except that in Lili you have six slots instead of four moves)

kt-: each operand of kt- means whatever you have previously tagged the corresponding operand with ks- (e.g. if you say "ksaa vobae sote" ("vobae sote" =

"someone who eats an apple"), then until you say "ksaa" again, everytime you say "kta" you are referring to someone who eats an apple, you can have six "slots" of this feature at once, but if you want to replace an operand with another meaning, you have to "forget" the previous one... e.g. if "kta" means "someone who eats an apple", but at some point you say "ksaa cei kelo", then if you say "kta" from that point on, "kta" means "cei kelo" ("something that I want"). It works exactly like Pokémon moves in Pokémon Emerald, except that in Lili you have six slots instead of four moves)

kub-: "C is done/written/drawn/built/exists/etc. in style/genre A (which has characteristics D)... B is the author of C"

kufc-: A is a skunk

l-: A AND B

lav-: A's destiny/fate is to become E, C is slow

läg-: A is done/said/written/etc. in language B

len-: A compliments B for being C

lëp-: A is B's family

lij-: A is B's sister; F is D's sibling; C is E's brother

lik-: C is a settlement (village/town/city/etc.)

lili: Lili (the language)

liz-: A dances

lop-: D is a demon

m-: A is a true statement, B is someone who lives in a reality where A is true, C is a male, D is a false statement, E is someone who lives in a reality where D is false

mas-: makes its A a polite sentence, or a polite part of a sentence (e.g. a single word)

mazn-: A happens on Tuesday

mb-: A happens here

mudr-: A is yellow

mukn-: A is an expedition to E

n-: A is super-indefinite, B is indefinite (similar to the article "a(n)" in English),

"the average/typical C" (similar to many usage of English plurals) is F, D is definite (similar to the article "the" in English), E is super-definite (which refers to something that is obvious to the listener, e.g. "I saw THAT girl (you know which one) (it's a very specific girl, one that may be mentioned often or whose identity is otherwise obvious in the context of the sentence)")

nal-: E's opinion is B (content of the opinion)

naln-: it's easy for A to be B (or just "it's easy to be B", without mentioning for whom, for a more general statement)

näc-: B touches C in point D (D is a part of C), with/using A (A is not necessarily a part of B, it can be an object, e.g. a pen, or something)

näθ-: A is B's face

nes-: C is autumn (the season)

nex-: A is a part of B that has been separated from B

nez-: B is made of material A

nk-: A (content) is B (description), not C. A and B are, respectively, the content and description of the operand introduced by nk-'s parent. Cannot be used as the primordial of a sentence, of course, as it requires a parent.

nib-: C is small

nij-: A sees B ("see" is an unfocused action, the focused action is "to look at" or "to watch")

nim-: A is the leftmost one among two or more set of B's (e.g. "left hand")

nirn-: B is a penguin

nix-: B bleeds C

nks-: A is hybridized with B

nol-: B is the sky

nöz-: A is B's home/house

nøb-: B swims in place/substance D

ns-: A is located in B (not necessarily indoors, can be outdoors too, e.g. "in a park", "in a city" etc.)

nub-: C is D's nose

nüθ-: E has disease (or otherwise unpleasant/damaging condition D)

nx-: A is a part of B (in many senses, not just physical/spatial) (and therefore, "B includes A as part of it")

p-: there are eight A's, B is an event done in company with C (comitative)

pak-: A happens despite of B, C is a table

pan-: F is a deity of domain E

pax-: A tries to be B

pits-: A is pizza (borrowed word!); C is the beak of animal B

pn-: (applies to any event that involves "projectile-like" stuff... like the bodily expulsions but not only... even to actions like shooting with a gun, a flamethrower, bombs of any kind, throwing rocks or any object at someone, spitting fire from your mouth against someone, casting spells against someone (e.g. in a videogame) etc.): the projectile-like event A is done against/towards B. Example:

por-: A happens on Friday

pøbz-: C is a telescope

pøn-: the sentence is true upon interaction with B; the sentence implies interaction with C is actively occurring (it's a bit complicated to explain, see its own section)

ps-: there is "at least one A" (singular/plural ambiguation, number-neutral, it's kinda redundant since it's like not using this word as words are number neutral by default lol), there are "some" (unspecified plural amount) "B's" (plural, but unlike English it cannot be used for generalizations), there are "a few C's" (paucal), there are "many D's" (superplural).

püj-: A poops C

r-: A or B (indicative); C or D (interrogative: asks the listener to pick the correct answer between C and D. If neither is correct, the answer is "zø", which means "no")

rb-: if A is true (and it may or may not be), then B

rc-: A is a rhetoric question, and E is the answer

rd-: A is the author of B

ren-: A is a female adult human being, F is an adult human being, C is a male adult human being

rëv-: C is afraid/scared of being D; C is afraid/scared of E (noun phrase or event)

rg-: if A was true (and it's not), then B would happen

rig-: A moves residence from B to C

rit-: A is a song, B is a window

rk-: A happens because of B

rn-: A comes from/out of B (in the sense of "B is the source of A", not in the sense of motion, simulates certain meanings of the ablative case)

rp-: C is A (or alternatively, A is a full sentence with subject nominalized) in order to be B, or for D to happen

rəd-: A happens every day

s-: A is B, not C, E is a yes response to a yes/no question, there are nine D's

sac-: A smokes E

san-: B is spring (the season)

sef-: B is the favorite A of C

sefs-: A is a cake

sëc-: A is glue, B is slippery, C is happy, D is a jellyfish

sf-: A is very C; B is a bit D

sfic-: A spits C

sib-: A is the juice of fruit C

sil-: A is E's wife, B is D's wife/husband (gender ambiguation), C is F's husband

siz-: A smiles

sl-: A is (located) on (top of) B

sm-: A is a literal, non-ironic sentence; B is an ironic sentence; C is a metaphor; D is hyperbole. B, C or D can be used in conjunction with A; A is the literal, non-ironic meaning of B, C or D.

sn-: A and B happen simultaneously

sob-: A plays game B "against" C

sosf-: A is a mouse (computer)

sot-: A is advanced, high quality, sophisticated, B is an apple, C builds/creates/produces D, E is a liquid, F is having a hallucination

soz-: B is "against" (i.e. morally opposed to) D (event with subject nominalized)

söb-: A kisses B

sr-: A has an unspecified semantic relationship with B

st-: A (event) is done through instrument B

stax-: C is a pen

stib-: B sells A to C, (and therefore, another definition is:) C buys A from B

sum-: B does/is A, and C does/is A too (no comparison in terms of manner or intensity)

sut-: B allows C to be A. Or B allows A.

süb-: either just "A is evil", or "A is evil/has committed evil actions against B"

t-: "Sentence A is over, sentence C starts, sentence B is related in some way to Sentence A, sentence D is unrelated to sentence A (acts kinda like "anyway" or "by the way" in English)". It behaves like the dot in English. Kind of. It's unspecified/ambiguous whether C is related or not to A.

taf-: A laughs

tag-: A is warm

tan-: A is the entire range of time of B

tat-: A is D's mom, B is E's parent(s), C is F's dad

tcic-: B is a child (so... "tcice" is a child), A is a female child, C is a male child

tcok-: C is chocolate (borrowed word, tcoko = chocolate)

tcük-: A sneezes B

tej-: B exits A through C, into D

tid-: D is delicious/tastes very good

til-: C is a mammal

tin-: A is the subject/topic being taught, B is the teacher, C is the one being taught to, and D is the school where the other operands happen! E is beans; F is a button

tis-: A happened today (past), C happened/is happening/will happen today (unspecified tense, "sometime today"), E will happen today (future)

tix-: B hits C

tl-: A is a summary of E (and therefore, "E is a more detailed explanation of A")

tom-: C is summer (the season)

töd-: A is the target audience for product/thing B

tp-: C is alongside/mixed with D (e.g. in foods, drinks, medicines, drugs, chemical substances of any kind etc.)

ts-: A is a sentence in the past tense, B is a sentence in the immediate past ("have just [done something]"), C is a sentence in the present tense ("to be [-ing form]"), D is a sentence in the immediate future ("about to [do something]"), E is a sentence in the future tense

tsf-: A occurs in order for F to occur

θab-: E is A's hair (the one on A's head)

θog-: B is gray

θom-: A dreams (not in the sense of "wish", just dreaming while sleeping) of being B, A dreams C (noun phrase or event)

θox-: there is a high threshold for event D happening

θöv-: D is the downfall of B

θøx-: B accuses C of crime/wrongdoing/etc. A (A is the nominalized agent of the crime/wrongdoing/etc., something that C ***is***, e.g. "a murderer", NOT an action/verb with -i or -u suffixes! A can be a sentence as long as the subject is nominalized).

θüx-: D is a gym

v-: B says A (indirect speech) or E (direct speech) to C

van-: B is curry

väj-: A is green

värl-: A is C's mouth

vefn-: A happens on Wednesday

vet-: B writes D

vëd-: A happened yesterday, C is a guitar

vic-: A happens B times

vid-: A is a sentence with evidentiality B

vil-: B thanks C for A, or for being E; D has a hiccup. Note: E can be a sentence that includes a subject, as long as the subject is nominalized within E.

vit-: A is ready (e.g. psychologically) to be B; A is ready for C (noun phrase or event)

viz-: B sleeps

vl-: A resides in B (can be a city, house, country, street etc. it's generic)

vlaz-: E is a tank (vehicle)

vlëb-: E is a watermelon

vluf-: A takes a shower

vob-: A eats B, C drinks D, E is mud, F is a leaf

vok-: B falsely claims A (indirect speech) or E (direct speech) to (listener) C

vor-: A speaks/talks to B about C in language D

vox-: D is a bathroom

voz-: A is dark (in the sense of "low lighting"); B is alone

vöθ-: B is a satellite of celestial object A

vøj-: E vomits D

vreg-: C is purple

vub-: C is naive

vuk-: A is a place enveloped by a fog made of substance B

vum-: C is a brick of building/part of building B

vur-: B is bad

vüb-: A is a room intended for one to be B, C is a week (amount of time)

vüh-: A is a car, B is a vacuum cleaner

vüj-: A is a drug that makes its user(s) become B

vür-: A possesses B (in the sense of, like, a ghost, demon etc.)

vürg-: D is an elephant

vürz-: A is a monkey

vüv-: D is stupid

x-: A is it (abstract), B is it (inanistract), C is it (concrete), D is he/she/it (universal)

xab-: B is a place

xac-: A is a waste of B

xag-: B explodes; D is a bear

xav-: A is the driver/passenger of vehicle E (note: "vehicle" includes travelling through foot, i.e. walking), who travels from B to D, passing through C. Note: with this operator, A can be an event, and B, C and D are like the equivalents of location-based ablative, perlative and lative cases.

xäθ-: (distal demonstrative, neither close to the speaker nor to the listener): "that A" (nominal), "that is A" (verbal)

xed-: E is a year (amount of time)

xib-: C is A's head

xil-: all A's are B

xob-: C is a helicopter

xoð-: F is the rightmost one among two or more set of E's (e.g. "right hand")

xof-: B cries A ("B expels substance A as tears"... of course in some cases you may cry blood, right? o.o)

xört-: C is a lion

xødɮ-: F is noisy

xøn-: D is an airplane

xuc-: C is a mouse (animal)

xuð-: C is E's heart

xug-: B is strong

xüð-: A goes to war against B

xüf-: B convinces C to be A

xüg- is something like "B says 'fuck you' to C for A, or for being D; E is a frog". Note: E can be a sentence, as long as the subject is nominalized.

xülb-: B is C's ear(s)

z-: D is a "no" answer to a yes/no question or to a request; there are no E's

zaf-: A will happen tomorrow; B happens on Saturday; C is a volcano; D are shoes; E is an earthquake

zap-: B is extremely C

zat-: B responds to A's "hello"

zav-: A's name is B

zbez-: A is money (in currency D and amount E) used by C to buy B (or, in other words, C buys B with money A (in currency D and amount E), and "zbeza" by itself simply means "money")

zd-: A is done without the use of instrument B

zel-: A happens during the night (not necessarily habitually... it's not as it sounds in English)

zg-: B is not A enough to be C

zgav-: A is rotten/rotting

zgüð-: E insults D

zid-: "it's A's birthday" (therefore... zidwa = birthday, zida = birthday person)

zil-: A says goodbye to B

zir-: turns the primordial of C into its antonym

zis-: A is an ambiguation of "true" and "false".

zit-: B shoots D, and C is the thing that is shot (e.g. a projectile, a missile, fire if B uses a flamethrower etc. the weapon can be introduced as the B of st-)

ziv-: A happens on Sunday

zlib-: A expels E (substance) from body part C (ambiguation of all words that indicate expulsion of bodily fluids (which can include normal stuff as well as "releasing fire from one's hand" or "releasing lasers from one's eyes" in fictional contexts))

zob-: C wins A as a prize for winning at game B against player E (if the game is solitary, or if you don't want to specify it, then don't include E), or for being D

zol-: B causes C to be something poisonous, or poisons D (a victim), using the substance A

zog-: A is sexually attracted to B

zöft-: A is a sheep

zød-: it's difficult for E to be D (or just "it's difficult to be D", without mentioning for whom, for a more general statement)

zuf-: the sentence B is speculation (when you are not totally certain that sentence B is true, but you have good reasons to believe it is, similar to the word "might" or "I suppose that..." or "I think..." or "it's likely that...")

zuj-: makes its B honorific. So, "zuje" means "something/someone honorific", it can be used for example to address someone very high in a hierarchy, or even the CEO of a company. Note that Lili is culture-neutral, so this may or may not be used (hypothetically, if a society was crazy enough to speak a loglang created by a random person on the Internet LMAO), but it's *available* to be expressed, in case one needs it.

zum-: E is winter (the season)

züb-: C is B's blood

züc-: E tastes sour

züd-: B is the perpetrator, C is the victim, and A is the crime/wrongdoing/etc.

züfn-: F moves rightwards

züg-: C is an animal (note: this one excludes humans)

züj-: B responds to A's "goodbye"

züʒ-: B "can" (i.e. "has the skills") to be D

zv-: B (subject) does A (verb/action) to C (object)

zvərt-: (Internet) B downloads A from source C

ɬab-: B invites C to A (place (e.g. someone's house) or event (e.g. someone's birthday, a holiday, celebration etc.))

ɬib-: it's certain for D to occur (tense is unspecified, it can be past, present, future, gnomic etc.) ("the probability of event D is ~100%")

ɬøð-: E is crazy

ɬəx-: D is fire

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breezewiki

BreezeWiki source code

Documentation and more information

Chat / Bug reports / Feature requests

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